A NEW

ACCOUNT

OF THE

Confusion of Tongues:

AND

Of the INFINITE BENEFITS
Design'd and accruing thereby
To the succeeding RACES of MEN.

THE

NAMES and the ATTRIBUTES

OF THE

Trinity of the *Gentiles:*

OR,

אלהי הגוים

The ALEIM of the GENTILES.
Their Substance, Mechanism,
Joint Powers, Actions, Effects,
AND
The Services for their Actions
Reclaimed by SCRIPTURE.
With Occasional OBSERVATIONS and
REFLECTIONS.

VOL. IV.

By *J. H.*

The Third EDITION, Corrected.

LONDON:
Printed for J. HODGES, at the *Looking-Glass* over-against St. *Magnus's Church, London Bridge*, 1749.

C.B.

Abbreviat. Explicat.

B. C. Joh. Buxtorfii Lex. Chald. Talm. & Rab. Basil. 1639.
C. Edm. Castelli Lex. Heptaglotton. Lond. 1669.
M. F. Marii de Calasio Concord. S. B. Hebr. & Lat. cum conven. al. Ling. Rom. 1621.
P. S. Pagnini Lex. Hebr. Lugd. 1577.
R. Gul. Robertson Concordantiale Lex. Hebr. Lond. 1680.
T. Thomassini Gloss. Hebraic. Paris 1690.
M. P. Moses's Principia. Lond. 1748.
N. H. An Essay toward a natural History of the Bible. Lond. 1748.
M. P. 2d Part of Moses's Principia. Part II. Lond. 1748.
M——sine P. Moses's——sine Principio. Lond. 1749.

A NEW

ACCOUNT

OF THE

Confusion of TONGUES.

Intended this for an *Introduction* to the next; but it has swell'd, till I am forced to give it a Name. I have shewed that this System, and every Thing in it, was created before Man was made: And in my *Introduction* to *Mr. Jine P—*, that they were for two Ends, for his Support, and for his Information: That as he has several Organs of Perception or Sensation in his Body, some were for the Use of it, some for the Use of his Soul, some for both. The chief, that of

Seeing, to enable him to procure Support and Conveniencies for his Body, and to take in Ideas for the Information of his Soul. The next, the Organs for Speech and Hearing; as he was to be a sociable Creature, and have the Use of Words or Language, to convey and receive the Images or Ideas of Persons, Things or Actions, which were in the Mind of one, into the Mind of another: And that the *Hebrew* Tongue was taken from the Ideas of Things, and properly adapted to express them in a Manner different from all later Tongues.

I have shewed the Origin of the true Religion, and of the false one, and that the Methods which were used for revealing Things, were by emblematical Representations, or Appearances: And the Method for preserving the Memory of Things revealed were first for the Eyes, by Beasts, Birds, Trees, &c. being made Emblems, Substitutes, &c. in the Nature of Records, which was strengthen'd by affixing the Word to each of them, which expressed the Name, Office, Action, &c. of the Persons or Things each represented, or were Memorials of. Mr. *Web*, in his Essay towards the Primitive Language, p. 148. cites Dr. *Brown*, *Pseud. Ep.* l. 5. p. 223.

This

This indeed might Adam *well have spoken, who understanding the Nature of Things, had the Advantage of natural Expressions.* As the Explanation of the Actions thus recorded still in Part depended upon Memory and Tradition, as long as Men made the proper Uses of these Things, and kept a traditional Memory of the Things and Actions, they answered their Ends.

I have shewed, that in Length of Time, when the first Revelation was neglected or forgotten, and Men began to imagine, and form Notions of Things within themselves, attempted to reason from the Appearance of natural Things, and not by the Methods directed; they began to pay Divine Service to the second Causes; and then of Course would set up Opinion against Memory, and give Relations of the Persons, Things or Actions, different by little and little, from what had been handed down to them, and from what the Word affixed to each Memorial expressed. And as they took the Shadow for, or supposed it too near a-kin to the Substance, they would be liable to apply some of the Representations or Memorials to it.

After they were arrived to this Length, had in a great Measure left God, and he

had left them to their own Imaginations, they, besides the necessary Ideas given of the *Akim*, of the Covenant, *&c.* which were necessary to be known, and so come down to us or others, which perhaps were not so necessary; as they made not only the Agents, but every Action which they performed (as will be shewed below) a distinct Attribute, and so an Object; they would appoint additional, or new Representations of Beasts, Birds, *&c.* or Emblems, according to their own Imaginations, chiefly if not solely, about the Motions and Effects of these Agents or Second Causes.

The next Method which was taken to preserve the Memory of Things, *&c.* which doubtless was begun very early, and increased as the last increased, was by setting up, or cutting the Images of such Creatures or Things, or Parts of them, upon Walls, Columns, Stones, *&c.* of Course a Mixture of the Original Substitutes, and of those added by their Imaginations, so partly Images of their Ideas or Notions, chiefly at their Places, and about their Objects, of Worship, so called, Hierographicks or Hieroglyphicks, " *Morinus* of the Primitive Language, p. 16. cites *Apuleius* describing his Initiation into these Mysteries: For he relates that Books were brought

brought by the Priest writ in strange Characters, partly, in the Figures of some Animals, which like Short-hand Marks stood for Words or Sentences; partly in Scrawls knotted and turned round like a Wheel, and twisted and twined close together like the Tendrils of a Vine; which were kept from the Curiosity of the Prophane, who were not permitted to read them, *&c.* Thence *Lucan*, to set off the Antiquity of the *Phenician* Letters says in his *Pharsalia*, Book 3. v. 223.

The letter'd Art to Ægypt *was not known,*
But Birds and Animals engrav'd on Stone
Contain'd the Hieroglyphic Word and Sound.

C. Tacitus agrees with him in his *Annals* Book 11. c. 14. The *Egyptians* (says he) at first expressed the Sense of their Mind, by the Figures of Animals; and the most antient Monuments of such kind of Memorials are to be seen engraved on Stones, and they give themselves out as the Inventors of *Letters*. *Paleotus* of sacred and Prophane Images, *p.* 53. cites *Diodorus* the the *Sicilian*, Book 4. The Letters of the *Egyptians*

Egyptians resemble various Animals, and Parts of Men; and of Instruments, particularly those made use of by Artificers: their Words are not a Composition of Syllables or Letters, but made up of Images, and Pictures; and their Meaning depends upon Memory.—So *Pliny*, Book 36. c. 8. These Sculptures and Images which we see, are the *Egyptian* Letters."

The Original Representations, and such as were, if any were, added before Men parted or divided at *Babel*, were understood by all: But the imaginary ones, set up after the Dispersion in each Country, would be differently chosen, and differently framed, and so not to be understood by Strangers. What Progress this Imagination had made, before Writing took Place, may, in many Instances, be shewed; to what Degree of Madness it run, after Writing was used, may, from Writing, be abundantly shewed. And as the Explanation of them, when thus mixed, depended upon the Memory of the Priests and principal Natives in each Country, and at each Temple; so dividing the People was the first Step to confound their Knowledge and Memory of Things, by Emblems or Hieroglyphicks.

The

The *Israelites*, during most of their long Stay in *Ægypt*, had been debarred the Usage of the true Emblems, and seen the mixed or false ones used; so their Knowledge of, or Distinction between those old and true, and the new and false, would by Degrees become uncertain or forgotten, and so their Use in their Religion would be confounded. When many of those became uncertain or misapplied, it appears there was great Occasion for some other Method, *viz.* the Revelation of Writing and by Writing: And that shews the Goodness of the *Aleim* in communicating them to Man, without which we must now have been at the Mercy of merciless Men, who would never have ceased, till they had defaced all the traditional Accounts of Antiquity, and bereft us of what only is valuable to Man.

The last Method was by Letters substituted for Sounds to form Words, which were used for those Ideas or Images, and which convey those Ideas, not only by the Eyes, but also by the Ears.

In this Account 'tis necessary to say something about the Revelation of this last Method of retrieving and preserving the Memory of Things which had been lost, and were revealed a second Time, and of

what had passed in the mean Time, and was necessary to be added: And as the Revelation of the Science of Writing with Letters was made in the *Hebrew* Tongue, 'twill be necessary to shew when, and how other Tongues came to vary from it, and be confounded.

I am also to observe, that when this last Method of Writing was revealed, and Things recorded by it, some of the Memorials of the principal Things, which could not be so perfectly exhibited by Writing, as by the old Method were retrieved or restored; and the Memory of these Persons or Things preserved, not only by Writing, but by the first Method.

In this Discourse I intend to shew how this false Religion was confounded; so I shall have Occasion to shew how, and by what other Means besides that mentioned, the Method of preserving the Memory of Things by Memorials and Hieroglyphicks, was in a Manner totally lost: And that confounding the Method of preserving the Knowledge and Memory of Things by Hieroglyphicks, and by writing with Letters, confounded the Religion or Confession of the Heathens.

As

As I have begun, and intend to ſettle the chief Points in Religion, ſo that it ſhall not be in the Power of Man to diſturb them, I muſt not only ſhew the Perfection of the Writings and Language I am conſtruing, but the Imperfection of all other Languages, and of all human Writings, exalt the Works of God, and depreſs thoſe of Men.

As it will always be admitted, that if the Books in the *Hebrew* Tongue were writ by inſpired Men, they are in the Points they treat of, to be our Guides; I had at firſt but theſe three Points to prove, that they were writ by ſuch, and ſo are infallible, that they treat of the moſt valuable Points, and that what is writ upon theſe Points can be infallibly conſtrued: Beſides what I have done in proſecuting this, there will further Evidence ariſe to demonſtrate theſe Points; and that the Knowledge contained in them is not to be acquired from any other Writing, nor by any other Means.

I am by the Way to obſerve, that after the ſecond great Revelation was committed to Writing, where any conſiderable Article in it was miſconſtrued or miſtaken, whether done deſignedly by the *Jews* or otherwiſe, and Men reaſoned upon that Miſtake, it has drawn them into innume-

rable

rable Difficulties, Contradictions and Absurdities, not only in the Fact mistaken, but in a Train of Consequences, and has kept them under an Impossibility of searching into, and acquiring the Knowledge or Certainty of Things, when, or by what Means, and in what Manner those Effects were produced, either from Scripture, History, or by any other Informations, Reasoning thereupon, and the natural Deductions which might, if they had understood the Truth lost by that Mistake, have been made, and the Benefits thereby, which have any Relation to that Truth so mistaken; and that the Inconveniencies increase by Length of Time, till it be rectified, as in a lower Degree the Notions of Vortexes, Attraction, &c. have hindered Men from enquiring into natural Causes, and discovering them.

I need not instance the Misconstruction of *Aleim*, and Words which express the Trinity of Persons in the Essence, and their Names, nor those about the Fall of Man, whereby they had made the Crime not the greatest which could be committed, but so small, that it has been at last thought there was no Occasion for a Redeemer, so had endangered the Foundation of the Christian Religion; nor that of making the

the Heathens worship Devils, instead of the Agents of God, the Second Causes; making the Sacrifices, nor from the Fall and Emblems of Christ, but Services paid to those Devils, and brought by *Moses* into the Temple of God: Nor many other important Points, about which there have been so many Disputes. I hope each of them is set in its proper Light, and determined. Telling us the sacred Scripture is an old Story pick'd up from Tradition, offering their own Opinions, or citing the Opinions of others about Facts revealed, or the Construction of the Words which reveal them, after they are construed in the Method I have taken, will signify nothing; unless it were possible that they could shew from other Parts of the same Writing, from Things seen, or Truths as certainly understood, that the Relations of Things or Facts could not be so, and must have been otherwise.

Tho' I have shewed in my *Essay to the N. H. of the Bible*, that the Confusion predicted at *Babel* was not about Language, but about Religion, or that Part of it which we call Confession, or acknowledging the Existence of, or Power in the Object of Worship, so Praise: Yet all this Smoak was not without some Fire. There was a

Confusion

Confusion of Tongues followed the Affair of *Babel*: But the *Jews* never designed to tell us how it was performed, it affects them too nearly; they were not willing to shew that the Scripture was infallibly writ and sufficient, but imperfect, subject to their Constructions, *Oral* Traditions, Church Authority, and such Loopholes. So they shuffled it off to an immediate Miracle upon the Place, and one of such a Nature, as we do not find God ever used with Man.

Those who talked of confounding the Languages at *Babel*, did not consider what such a Miracle would have done. It would have been not only blotting out of every Man's Memory the Ideas he had of all Things past, and so suspending all Knowledge and Intercourse among Men, till new Ideas had been acquired, and new Languages had been formed; or else inspiring every Man to fix a new Word to every Idea, which entered afterwards, and inspiring every Man in that Company reciprocally to understand him who uttered those Words.

As it was declared, predicted, or promised, that the *Aleim* would confound this new Confession, as not one Tittle so predicted positively without Condition, could

could possibly fail of coming to pass, or being accomplished; and as neither the then present Time, nor any other Time was mentioned; and as it was not done at that Time, nor when the *Israelites* came up out of *Ægypt*, because it was even then at its full Height, and perfectly understood in *Canaan*, &c. and went on in other Countries, and sometimes there among the *Jews* for many Ages after, and was in the State predicted, when Christ came, the Fulness of Time, the Time when that Prophecy was fulfilled, when not a Man upon Earth (of that Religion) could understand what his Neighbour meaned by the Words of his Confession; we are to shew what was done in the mean Time by the sacred History, where we have it among the *Jews*, &c. and from thence what must of Course have happen'd among their Neighbours, and what did happen by the concurring Evidence of all their Neighbours, of which some is remaining in Writing, Monuments, *&c.* and others referred to, which are now lost.

I need only say that שפה is the Lip, and when used for the Voice, the Indication of the Mind, 'tis never once in the Bible used in any other Sense than for Confession. Before the Apostacy at *Babel*, all

Men had the same Confession, and the same Words, or one commmon Form: And notwithstanding the Translation of the Bible, the *Jews* use the Word in that Sense in their private Writings, and where it cannot be in any other Sense. *R. Levi's Hebr.* Laws by *Hottinger*, p. 270. "The Service on the Day of Expiation— Before the Fast, and the solemn Regard paid to it; the *Confessions* and other Ceremonies of this Day, are treated of in a Talmudic Tract appropriated to the Matter called *Ioma*. See also *Maimonides*— The Use of this Precept was under the Temple. But now destitute as we are, upon Account of our Sins, of a Sanctuary, an High Priest, the ministerial Habit and Sacrifice, all the *Israelites* perform this Service with Prayers and Supplications, *&c.* as it is written, *We offer up the Fruit of* שפתינו *our Lips.*" *i. e.* Confessions. *Buxtorf*, or the *Jew*, who they say helped him, has not been so honest as to hint at this in his *Lex. Talmud.* &c. שפה or מפה, but only *Labia, Lips.* This would have spoiled his Scheme, which is a Warning how we trust to *Lexicon* Makers in Languages (if I may call these, which are nothing but Confusion so,) where we have no Concordance. So it must stand thus.

Ge.

Gen. xi. 1. *And all the Earth was of* שפה אחת *the same Confession, and* דברים אחדים *the same Words.* דבר * has about Religion, under one Idea, several Significations; this holds in the first, and all the rest here. אחד plural, and joined with a plural Word M. *idem*, (*the same*) is not, nor can be used in any other Sense: The Prophecy was to confound their Confession, but nothing is said of their Words, which constitute what was after called, when Words for the same Things differed in different Countries, a Language. From this universal Practice of those who had Tradition, Emblems, and a pure Language, the Perverseness of those is exposed, who have that Confession, recorded in Writing in that pure Language, and are forced to use it in a confus'd Tongue, and object against a Confession or set Form of Worship in the same Words; and would leave every one, who know nothing of those Records, to use their own Imaginations. The Attempt, *v.* 4. was to build מגדל, which was there the Place or Temple of the Great

* דברים *a Word* is the outward Expression of our Sentiments; their Rites and Ceremonies were the *Words* or outward Expressions of their Faith; and דברי is so used Jer. vii. 22. for the *outward Form* in Contradistinction to the *Thing signified. They had the same Faith and the same way of expressing their Faith*, viz. *the same Rites and Ceremonies.*

A Temple, becauſe its Head was for the Names, for the Uſe of an Altar. Theſe two Words come together, *Cant.* v. 13. מגדלות מרקחים שפתותיו *Temples* (Altars) *the Place of Burnt Odours, his Confeſſions.* So *Iſa.* v. 2. *and built* מגדל *a Tower in the midſt of it.* That this Altar was built to the whole Subſtance, is expreſſed by the Word שמים, the three Names. Hence *Jehovah* frequently aſſumes the Title גדל, 2 *Par.* ii. 5. *And the Houſe which I build* גדול *is great; for great is our* Aleim *above all* Aleim, v. 9. *the Houſe which I am about to build is great, and* חפלא *wonderful.* Indeed 'tis plain, ſix of the ſeven Planets, or thoſe ſix which move, were called great ones: And if it were the Great one, in Compariſon among the Planets, it muſt be a Temple to the Sun. I have corrected one Miſtake about the ſecondary Candleſtick, from which the Light is reflected in the Night, but not fully. The falſe Conſtruction of גדלים, *Deut.* xxii. 12. and 1 *Kings* vii. 17. for twiſted Cords or Ropes, which has gone by the Tranſlation into other Languages, as moſt of the falſe Conſtructions have, made me miſtake it for a Term for the Courſes of the Moon: But as the Candleſtick in the Tabernacle was made, 'tis very likely, before *Geneſis* was

writ,

writ, it refers for an Idea to that, *Exod.* xxv. 31. *Thou shalt make a Candlestick— and six Branches— an Apple and a Flower on one Branch— that they may give Light over against it*; with a Flower to represent the Irradiation of the Light from each Apple or Ball, representing a Planet, which are each named as distinct in the *Apocalypse*: And each *Jew* was to wear the Figures of these six great ones upon the Skirt of his Garment; and they were placed in the Crowns, upon the Columns, before the Porch of the Temple; of which in their Place. And their Design was to make themselves שם, a Name, that they should not be dispersed, *Targum of Jonathan.* "And let us make us an Image to worship before upon its Top, and put a Sword in his Hand, that he may fight for us against our Enemies, before we be dispersed over the Face of the Earth. *Jerusalem Targum.*— And let us make us in the middle of the Tower, a Temple for divine Worship upon its Top, and put a Sword in the middle of his Hand, lest there be War waged against him before we be dispersed over the Face of the whole Earth. *Morinus of the Primitive Tongue*, &c.— *Berisch. Rabb.* &c.— Let us make us a Tower, and an Idol on its top, and let us

arm his Hand with a Sword that he may seem to fight for us. *Ibid.* Let us make us a Name; that Name says *R. Israel*, is nothing but an Idol.— Besides *Herodotus* himself, Book i. § 182. describing that Tower as it was standing in his Time, saith there was indeed no Image in the Chapel on the top; only a Golden-table, and a Bed magnificently adorned to receive the Madam that prostituted her Chastity to his Godship; but in the inferior Shrine or Chapel, there was yet remaining a Golden Statue of *Jupiter*." The same *p.* 54. and *Strabo*, Geography, Book 16. Whether this Image was made, and set up here at first, is not certain, but such a one was afterwards made, and set up hard by; whether it was very large, and had the Sun, or the Irradiation about its Head, which has since been called the Crown, from whence it took the Title of שם Name is not expressed; but it was of human Figure; and putting a Sword into its Hand was acknowledging its Power, allowing it to be in *Assyria* בל, in *Hebrew* מלך; so *Jupiter*, &c. *N. B.* This is one of the first in the Pedigree of the Kings of our modern Chronologers; and almost all the rest of their Kings were such.

The

The Consequence of making an Altar to the Names and setting up this new Object of Worship, was to produce a new Confession, which was to be followed by offering the Types of the great Sacrifice for the Redemption of Man from the Forfeiture, for the Crime of believing incommunicable Powers in created Matter, to the material mechanical Agents, which, whatever they then thought were in them, were only for supporting the Life of, and supplying the Body with Necessaries, giving Ideas, *&c.* And so was relapsing into the Original Sin, or a Degree of it, with the further Aggravation of Ingratitude for promised Redemption, *&c.*

Gen. xi. 6. *And* Jehovah *said, Behold the People is one; and they have all the same Confession; and this they begin to do, and now nothing will be restrained from them which they have imagined to do: Come let us go down now, and* נבלה *confound* שם (let us cast it out of their Minds, *&c.* as you will see below at large under the God בל) (the Name, or upon Earth.) *their Confession, that they may not understand one another's Confession,* (Lip.) *So* Jehovah *scattered them abroad from thence over the Face of all the Earth,* &c. Besides the Opposition of the true Believers, the Effect, I

think, was, that those who had fallen away from the true Confession, and were beginning to frame another, instead of agreeing upon a new Form for them all, disagreed among themselves about wording it, and the Manner and Degres of the Service. Each Principal gained a Party, and each followed the Reason or Dictates of their respective Leader. So each Party formed themselves into a Sect, and each Sect set up a particular Form of Confession to their Object; and each took a Name from the Matter, or one of the three Names in it, or from the Title or chief Attribute that Sect gave to those Agents for this or that Action; by which it appears, several of them were afterwards distinguished: To which each Sect annexed inferiour Attributes and Forms of acknowledging them; by which we have the Names of those three Agents, and (I think) I may almost say, every distinct Power in them; and their distinct Actions remaining upon Record in the Original Writing of the sacred Scriptures which were first revealed emblematically. And tho' these Names of their Objects seem but to be occasionally mentioned in Scripture, yet the Claims of all those Powers and Actions which were

proper

proper to be made, were writ to preserve those who were not corrupted, and to retrieve those who were: And as the first shews the Reasons why the latter were writ, they are both for our Information.

It follows, that each Sect persisted so obstinately, that it produced a Separation, and forced each, except the strongest, which 'tis likely *Nimrod* headed, to seek a separate Settlement, and so caused a Dispersion: And this is all the Effect, which appears to me, that the Prophecy had at that Time. And tho' in the *Introduction* to the second Part of *M. P.* I left the rest to Time and Accidents, I shall now come to the Manner. And I think I may assert, that there is scarce one eminent Miracle performed in early Times, and recorded by *Moses*, but the latter Prophets, nay, even the Apocryphal Books, or at least the *New Testament*, refer to it, or recite it. I think I may safely affirm, that the pretended Miracle of the *Confusion of Tongues* at *Babel*, is never recited nor referred to. But the Destruction of this new Religion, as then not accomplished, very frequently under this Word, Psal. xii. 3. Jehovah *shall cut off all the Lips of Deceit.* Ibid. xxxi. 19. *The*

Lips

Lips of Falsehood shall be put to Silence. Prov. xvii. 4. *The Wicked gives heed to the Lip of Iniquity.* So under many other Words.

We shall suppose that the several Parties, who went off from *Shinar* at first, march'd mostly Eastward and Westward, kept in the most commodious Latitude, and settled each in the most commodious Place, not many Days March from each other, till new Sects arose, or till Kingdoms were established, and Parties, which had been forced or oppressed, or wanted Room, dispersed further and further, out of the Reach of those Kingdoms, *&c.*

Dispersion was one and the first Step to confound their Religion; which Confusion was not compleated, as I have said, till the Fulness of Time, till *Christ* came, when they had lost the Knowledge of the Power and Actions of their Object: And as 'tis said by *John* iv. 22. *They worshipp'd they knew not what*, and so were prevailed upon to return to the true Object. But this first Step had no Relation to, nor Effect upon their Language; that continued the same till Writing was revealed to *Moses*, which fixed the Knowledge of the true Object, and the Terms and Means of Man's

Salvation

Salvation in the Original Language, and naturally produced a new Language in every other Country; which made them neglect the first Method of preserving Knowledge, and in Time separated the first Set of Words from their proper Ideas, and formed new Words with improper and uncertain Ideas, which, as aforesaid, lost the Knowledge both of first and second Agents; their respective Powers and Actions, and of all the great Points which concerned Man to know and remember: nay, confounded all the Worshippers, and at last the very Being of that Religion; and will always confound all who attempt by them to retrieve the Knowledge of the first, or to set up any Scheme of the Second Causes.

The Word שפה Language, is writ among other Things, which were afterwards to be, *Gen.* x. So *Deut.* xxviii. 49. But no Mention of it, or any Word which expresses or implies any Difference in Language, till long after Writing was revealed to *Moses*.

We find in the Time of *Abraham* this new Religion was advanced to a great Height; But we find not that there was any considerable Alteration in this Language. He who was bred at *Ur* of the *Chaldeans*,

leans, could not only, at the Places between, but *Gen.* xii. 18. converse with the *Ægyptians*. And *Ibid.* xiv. 21. with the King of *Sodom*. *Ibid* xix. *Lot* with the *Sodomites*. *Ibid.* xix. 9. and 21, 22, *Abraham* with *Abimelech*, the King of *Gerar*. And 'tis very natural to suppose, that these then were the most Western Settlements, because there were such vast Tracts of Land vacant, between Settlement and Settlement, as to admit of *Abraham*, *Lot*, &c. with their Flocks in *Canaan*; and of *Lot*, *Ishmael* and the rest of *Abraham*'s natural Children, *Esau*, &c. East of *Canaan*. And to sustain the Increase of the *Canaanites* in *Canaan*, and of the *Israelites* in *Ægypt*. Gen. xxiv. 17, *Abraham*'s Steward discoursed in *Mesopotomia* with *Rebekah*, and treated with the Family about her Marriage. *Ibid.* xxix. 9, &c. So *Jacob* there with *Rachel*, *Laban*, &c. *Ibid.* xxxi. 47. they conversed in *Hebrew* Words. Tho' *Joseph*, who surely understood his Native Language, understood the Language of, and transacted all the Affairs of *Ægypt*, Gen. xlii. 23. spoke with his Brethren by an Interpreter; tis plain, it was not out of Necessity, * but

* And it was customary for great Men to speak by an Officer with their Inferiors out of Grandeur, to keep up their State, and *Joseph* was *Vice-Roy*.

in

in Disguise, pretending to be a Stranger from some other Country, and not of their Family. For *Ibid.* xliii. 20. his Brethren communed freely with his Steward. So *Ibid.* xliv. 4. and V 15. and *chap.* xlv. freely with him, and xlvii. 9. *Jacob* communed freely with *Pharaoh.* 'Tis certain, the *Ægyptians* then spoke the Original Language, or *Hebrew*; because the *Israelites* in several hundred Years had not corrupted their Tongue, by mixing with them, but understood the Writings of *Moses*: because when their Posterity were but 70 Years in *Assyria*, when that Language was there corrupted, they, for want of performing their Services, and by communing with the *Assyrians*, so far lost the Knowledge of their own Tongue, that none but their *Scribes*, or learned Men could read *Moses*'s Writings; and, I think, even they did not perfectly understand them; and they never could retrieve the Knowledge of their Language, nor of them. And it appears by the Names of Places and Persons, and many other Ways, wherever *Abraham Isaac*, or *Jacob* came, *Hebrew* had been there first, and was their then present Language.

As that Language was formed, that there is a Community, as appears in Scripture, from

from the Idea in the ſeveral Things to which each Word is applied: And as each Word was but of two or three Letters, they could not be eaſily corrupted. And it was not an eaſy Matter to form any other Words for the ſame Things or Actions, nor to frame any new Words; and then there were none to be borrowed from others. Nor was it eaſy to make Alterations in the old Words, ſo as to make them unintelligible to any who had been educated in that Language, by any Means then in being. Thoſe curious Animals, who have each aſked Thouſands of Queſtions, and made Thouſands of Objections, and never ſolved one, may know, if they were capable, by the Perfection in that Language, and by many other Things, why *Adam* lived ſo long, who *inter al.* had Direction and Power to ſettle it.

As a further Proof of this it appears, that when the *Iſraelites* returned to *Canaan*, notwithſtanding their Cohabitation with the *Ægyptians* ſeveral hundred Years, and their ſojourning in the Wilderneſs above 40 Years, ſome Part of the Time with a mixed Multitude which joined them; they ſpoke the very ſame Language as all the Nations in their Way, and as the *Chaldeans* and the *Canaanites* ſpoke; and the Spies, *Joſ.* ii. converſed freely

freely with *Rahab* alone, without any Interpreter. *Deut.* xxiii. 4. *Balaam* lived at *Pethor* in *Mesopotamia*. And *Numb.* xxii. 5. The Messengers of the King of *Moab*, and afterwards he and his Princes conversed freely with him, as the *Israelites* did too freely with the *Moabites*. And when the *Israelites* entered *Canaan*, they conversed with the *Canaanites*, and even with the *Gibeonites*, who made a League with them, *Jos.* ix. who, they supposed by the Accounts the *Gibeonites* gave, might have come several Hundred Miles, and had no Suspicion from their Language, but took it for granted, that People at that Distance had the same Language as they had. *Bochart.* in his *Canaan*, *De Colonis & Sermone Phœnicum*, Book ii. c. 1. proves, that in *Moses's* Time, and long after, all spoke *Hebrew*, or very near it, and so do many others. *Ravis's General Grammar*, in his Discourse concerning the Eastern Tongues, says, *p.* 66. *All the best Authors do earnestly contend to have Ebrew escape a Confusion at Babel, but suffer it to be led Captive in the Babylonian Captivity*, Ibid. *p.* 85, &c. This Evidence against the pretended Miracle, of the *Confusion of Tongues* at *Babel*; The visible Evidence against the pretended Miracle to make the Sun stand still, and such like, have confounded many Believers

Believers, and confirmed many Unbelievers, that the Scripture was not true: I hope, construing them right will have the contrary Effects. I shall do with this as I have done in many other Cases, admit their Evidence, prove the Bible to be true, and destroy Gainsayers with their own Weapons.

The Manner in which *Jehovah* made the Covenant with *Abraham*, and in which *Abraham*, who was bred in *Chaldea*, and *Isaac* and *Jacob* witnessed their Covenants with the Kings in *Canaan*, &c. and of *Abraham* and *Jacob* purchasing Land, shews that Men then knew nothing of writing Words with Letters. Does any one doubt, if *Joseph* could have writ, tho' he might not think it proper till then, when he sent that affectionate Message to his Father, could want Breeding so much as not to have sent a Letter to his Father, with some private Circumstances which happened between them, when he was his Father's Darling; but have left the Old Man, who looked upon the Message as so incredible, that he did not believe his Sons, till he saw the Waggons, *&c.* which were sent to fetch his Family? The Execution of the Command given by *Jehovah* to *Moses*, who had been educated in

all

all the Wisdom of the *Ægyptians*, Exod. xvii. 14. כתב *write this Memorial* בספר *in a Book, and rehearse it in the Ears of Joshua*, &c. The first Time that the Word for Writing was mentioned, shews that *Moses* then knew nothing of Writing; because instead of Writing he built an Altar for a Memorial, as usual, and called it *Jehovah-Nissi*, &c. But after Writing was revealed, *Deut.* xxv. 17. he obey'd the Precept, and writ the Direction and Reason for it, *inter al.* in a Book. Indeed ספר seems to be an antient Word, signifies to express or declare any Thing, *inter al.* Numbers. As People then understood Sculpture, or making of Images, or Figures in *Bass. Rel.* and Painting to represent the Powers and Actions in this System, they must understand the Use of Lines to describe; and 'tis very likely they had some Method of Scores or Numbers to keep Accompts: And by the Use of Lines they might score out the Geography of Parts of the Earth; nay, the Circles or Courses of the celestial Orbs, and their Motions, might be kept by the *Chaldeans*, *&c.* in that Manner, so Accounts of Days, Months, Years. But Books were not used as a Name for Things, on which they writ Words, before the two Tables were writ: These are

distinguished by many. *Greave's Descript. of the Pyramids*, p. 114.— Ægyptian *Letters, I mean not the sacred ones (for these were all Symbolical, expressing the abstracted Notions of the Mind by visible Similitudes of Birds and Beasts, * or by Representation of some other familiar Objects) but those used in civil Affairs.*

* Phenicians *made th' Attempt, as Fame avers,*
To fix the Voice first in rude Charecters,
The letter'd Art to Ægypt *was not known*
But Birds and Animals engrav'd on Stone,
Contain'd the Hieroglyphic Words and Sound. Lucan. lib. 3.

Tho' this Hieroglyphical Method of Writing has been so often produced in Evidence, that writing with Letters for Words was before *Moses*; those have no Relation to one another, and that Evidence is nothing to the Point.

As there was nothing writ before *Moses*, so when he writ, he only mentioned the Things which came within his Design; so as to all other Things, Transactions, *&c.* God frequently bids them ask of their Fathers

thefs, refers them to Tradition, which had been preferved, and handed down in the Manner aforefaid, refers them to no Writing, yet bids them enquire if there had been any fuch Thing, fince the Foundation of the World, *Deut.* iv. 32. xxxii. 7. *Job.* viii. 8.

It appears there was fome Proportion, partly in the Degree of rejecting the old Religion, which was in fome Meafure preferved in feveral Families long after the Difperfion: And partly in the Degree of advancing the new Religion each Nation arrived at, before it was fit for Deftruction, which God expreffes by their Wickednefs being full. When that was the Cafe of the *Canaanites*, and 'tis likely of the *Ægyptians* alfo, God gave *Mofes* Power to fhew his Commiffion and Teftimonials for the Veracity of his Writings, by commanding the natural Agents in this Syftem, and making them obey him, which at that Time were the *Aleim* of the *Ægyptians*, *Canaanites*, &c. and forced the *Ægyptians* to let the Children of *Ifrael* depart. After God had thus brought the Children of *Ifrael* out of *Ægypt* into the Wilderneefs, and let them know the Conditions of the Covenant, and renewed it with them, he, *Exod.* xxxi. 18. xxxii. 16. by

his Finger, his immediate Power, writ th two Tables of the Covenant, in Stone and thereby was pleased to discover the Use of Letters, Representatives for Sounds, and joined Substitutes for Words, which in that Language should for ever preserve the Ideas of Persons, Things and Actions, represented and expressed by those Words. And *Moses* was directed, and did in that Manner reveal, record, and convey every Thing, which at that Time was necessary for them to know; and the other Prophets afterwards, what was necessary at each Time, or at Times to come, therein mentioned to be known; which are handed down to us, and contain all that is necessary for us to know of Things, before, and in the Times they writ or prophesied of.

If it should be objected, that notwithstanding what has been or may be said of the Perfection of the Original, or *Hebrew* Tongue, that in the Space of 2000 Years there must have been some Deviations, I hope they will give me Leave, at least I shall take it, to observe, that as *Moses* first, and afterwards the other Prophets, were directed by infinite Wisdom, it was no Difficulty for them to apply each Letter to the proper Place in each Word infal-

liby

libly, and to fix or retrieve the proper Pronunciation of every ſingle Word, and if there were any other, to uſe none but proper Words: So that by them the Roots, as People term them; nay, the Idea, which correſponds with each Word in every Part of the Bible, might be reſtored, fixed, and preſerved, as making a Tranſlation of it into one of our preſent Tongues, where 'tis frequently read: Writing Forms of Worſhip, Laws, or, *&c.* in a great Meaſure fixes a common Speech at this Day, which is nothing to our Purpoſe now. And as *Moſes* began to write theſe Books without human Teaching, or Practice, and the Prophets continued their Writings in Succeſſion, for ſuch a vaſt Series of Ages, none but thoſe inſpired could, at the Beginning of Writing, have placed their Letters infallibly in the ſame Order, nor even kept to that Order, during the Length of Time they writ, from the firſt to the laſt: Nay, the Copies could ſcarce poſſibly have been infallibly correct, if the Prophets had not ſucceeded, and tranſcribed, or corrected them ſucceſſively, till Writing was perfectly underſtood, and a ſufficient Number made to examine new ones by. Beſides, the Demonſtration which ariſes from the infallible Deſcription of Things in this

Syſtem, which are to be ſeen; and their Actions, which are partly to be ſeen, and partly to be underſtood, and ſo compared with the Deſcriptions of them; it will when their Uniformity, and infallible Certainty in Writing (not only by affixing proper Words to the Ideas of Things, but even in obſerving the ſtricteſt and ſimpleſt Rules of Grammar, and all the other Rules and Diſtinctions in that Tongue, when there could be no Grammar nor Rules laid down to direct them as Men) are a little more ſhewed, be Demonſtration, beyond Contradiction, to the End of the World, that they were directed by infallible Hands. And all the poor Performances in the firſt Writings of other People now extant; nay, even thoſe, with all their Alterations and Improvements, which were ſtill but the Products of human Reaſon, confounded by the received Notions in the reſpective Times or Places; nay, all the Conjectures and Stories of our modern, proud, poor Creatures, will appear to be of no other Uſe, but to ſhew the Difference, and ſet off the *Hebrew* Tongue and Revelation.

Some of our Conjecturers, who are not willing to allow that there is any ſuch Perfection or Certainty in the *Hebrew* Tongue, cry,

cry, If it is ſo valuable, why have we no more of it preſerved? I muſt tell them, we have as much as we want: And it is vaſtly for the Authority and Certainty of the *Hebrew* Scriptures, that they are to be conſtrued by themſelves, and that there were no human Writings in that Tongue preſerved, nor Writings in any other Language of that Antiquity: For if there had been ſuch, as there muſt have been Errors in them, eſpecially about Mens Notions in Philoſophy, Divinity, *&c.* either they would have writ Relations of ſome Facts which were not true, or they would have uſed ſome Letters in Words, or ſome Words or Names improperly; any of which would have given an Occaſion to the Adverſary to have diſputed the Facts, or Significations of the Words or Facts writ by the inſpired Authors, which by ſpecial Providence is prevented. If there had been any Writings which had but had the leaſt Appearance of being of that Language, or of that Age, thoſe who know not a Diamond from a Pebble, much leſs the Difference of their Value, would have been continually ſetting up their Authority gainſt that of the *Hebrew* Scriptures; that admits of no Diſpute; becauſe, when 'tis

there are none ſuch, they are continually ſtriving to make a Parcel of Scraps of vaſtly later Date (by their own Confeſſion, tranſlated out of the Language they were writ in, and is evident, about Things they know nothing of) Hiſtories of Men and Times, and labour Night and Day with them, to invalidate the Authority of the *Hebrew*.

They alſo make an Objection againſt the *Hebrew* from the Paucity of its Roots or Words, which is the greateſt Perfection which can be in a Tongue. I mean not to harangue with, but to record Things, and convey the Ideas infallibly; as one Word takes in all the Things, Actions, *&c.* which can be comprehended under one Idea; as every diſtinct Thing taken in helps to clear the Idea; the more it takes in, the more the Meaning of the Word is aſcertained; and the Word which takes in the moſt, is leaſt liable to be miſtaken, and gives the cleareſt Idea. As there were many Things and Actions which there was no Occaſion to mention in the ſacred Writings, ſo doubtleſs, if the Words for them had been uſed in the Bible, they would have made the Language more copious, but would not have made that which

which is writ more certain. If the Book of *Job* contain Words for Things not elſewhere mentioned in the Bible, that is no Proof thoſe Words were not in the *Hebrew*; ſo when we find thoſe unuſed Words, with ſuch Changes as have befallen them, not only in Spelling, but in Signification in human Writings, in neighbouring Tongues, we preſently conclude them each of the Tongue they are found in, without any Proof that they were not in the firſt, or *Hebrew* Tongue: Nay, perhaps they might have more compound Words, or with other Sorts of Additions to the firſt pure Language which are not uſed.

And what renders this Method the more valuable, tho' the Methods uſed before might have been renewed; and they have ſet a few of the principal Things right: Yet as the Heathens had fallen upon worſhipping the natural Agents, or Second Cauſes, it was neceſſary, or at leaſt for the Benefit of Man, to ſet their Creation, Formations, Powers, and Actions, and every Particular concerning them, in a clear Light. And as worſhipping thoſe Cauſes had made them break through all other Rules; ſo as God was pleaſed to renew an

Account

Account of the Creation, Formation, and Uſes of this Machine, and lay down Rules between him and Man, between Huſband and Wife, Parents and Children, Relation and Relation, Neighbour and Neighbour, Native and Stranger; and above all, the Conditions of the Covenant, and Genealogy of *Chriſt*, and many other Things contained in theſe Writings; and laſtly, the Manifeſtation of *Chriſt* and the Goſpel, neither Emblems, nor the Method of Writing, with Repreſentations for Words ſuggeſted, but not proved to be then in Uſe or being, though ſomething a-kin to that, be ſince uſed by the *Chineſe*, &c. could ever have aſcertained the Knowledge, and preſerved the Memory of ſo many Things as were propoſed and effected by the Method of writing by Letters.

But to purſue this Diſcovery, and the various Effects upon the ſeveral Countries privy to it. As God's Miracles in *Ægypt*, his Appearance and continued Miracles in the Wilderneſs had terrified the then World to a vaſt Diſtance, if not quite as far as any had diſperſed: So this Diſcovery would ſurprize them extremely. But firſt of all, the People who followed the *Iſraelites*, called, *Exod*, xii. 38. ערב רב *a mixed Multitude*, a vaſt Mumber of ſeveral Tribes

Tribes or Nations, all Heathens, and consequently of many Sects, who encamp'd in, or on the Outskirts of the Tents of *Israel*, and were the Promoters of several Murmurings or Mutinies; as *Numb.* xi. 4. *And the mix'd Multitude that was among them fell a lusting*; and the Punishment fell most severely upon them, as *Ibid.* V. 1. *And the Fire of the Lord burned among them which were in the outermost Parts of the Camp.*

What induced these People to follow the *Israelites*, whether they were partly converted by the Miracles, and if they had met with no Difficulties, intended to have joined with the *Israelites* in Worship; or the Nations from whence they came were overstock'd with People, or oppressed by Tyranny, and they took that Opportunity to get off with the *Israelites*, in Hopes of finding more Room, or better Usage in new Settlements; or they hoped to have come in for a Share of Plunder in *Canaan*; or how far, or how long they followed, is not certain. But as they met with no Severities before they came to the Mount; and as we have no Account that they followed into *Canaan*, except they be comprehended at *Jos.* viii. 35. or, *&c.* under the הגר *Stranger*; we may suppose that they

they were moſt of them preſent when Writing was revealed, and that ſome of them, when they met with Severities, would deſert and return to their own Country *Ægypt*, or ſome of the neighbouring Countries, and carry what they had heard of the Diſcovery with them. And tho' the *Ægyptians* and their Neighbours might have an Antipathy to any Thing that came from the *Iſraelites*, yet, as many of them were partly convicted by the Miracles, they would take the Advantage of what was reported of the Diſcovery; and the reſt, and moſt of this mixed Multitude, would deſert and pitch in the Places where they found Paſture and Neceſſaries, in that Wilderneſs, or the neighbouring Parts, which were not fully ſtock'd, and carry with them what they knew of this Diſcovery.

As we may have ſome Occaſion to enquire who the *Arabians* were, whence they came, whence the Country or they had that Name, we muſt firſt look backward. *Marius* has given us the antient Names of thoſe Parts, which have ſince been called *Arabia*. נביות "*Nebaioth* a Son of *Iſmael*, *Gen.* xxv. 13. From him all the Region from *Euphrates* to the Red Sea is to this Day called *Nabathæa*, which is

Part of *Arabia*. *Isa*. lx. 7.—סבא *Seba Saba*, a Son of *Chus* (whence *Jethro*'s Daughter, whom *Moses* married, was called the *Chushite*,) thence the *Sabæans* who inhabit *Arabia* Felix, have their Name. There is also a Metropolis of the *Arabians* situate upon a Mountain called by the Name of *Seba*. *Isa*. xlv 14— Sometimes שבא also a Son of *Jocthan*, *Gen*. x. 28. a Son of *Jocthan*, *chap*. xxv. 3. By this Name, *Arabia* and the *Arabians* are also called. *Isa*. lxxi. 10, 15. *Heb*. lxxii. *Isa*. lx, 6.—עבר עברים is a Mountain of the *Moabites* over against *Jericho* beyond *Jordan*: It is the same with the Hilly Country of *Arabia*, where is Mount *Nebo* in the Summit of *Phasga* where the *Israelites* pitched their Tents the 41. Incampment in the Desart. *Numb*. xxi. 11. where it is read עיי העברים *Jeabarim*, and *chap*. xxxiii. 48. Famous for the Death of *Moses*, *Numb*. xxvii. 12. *Deut*. xxxii. 49. *Jerom* affirms in his *Hebrew* Places, that they were shewn *Abarim* as they went from *Lybias* to *Hesebon* by its old Name; near the Mountain *Phoger* which retained its former Name, from which the Region about it is called to this Day *Phasga*—עיפה *Epha* a Son of *Madian*, the Son of *Abraham*

ham, *Gen.* xxv. 4. From him *Arabia* Felix, *Arabia* the Desart or *Petræa*, is named *Epha*. *Isa.* lx. 6.— פתרס *Pathros*, the Name of a Place in *Ægypt*, *Jer.* xliv. 1. *Ezek.* xxix. 14. Also the Name of the Region which is called *Arabia Petræa*. *Isa.* xi. 11. Is it the same perhaps as the foregoing— קדר *Cedar* a Son of *Ismael*, *Gen.* xxv. 13. 1 *Chron.* i. 29. It is also a Region according to *Ierom* in the Desart of the *Hagarens*, that is, the *Saracens*, so called from *Cedar* the Son of *Ishmael*. Some say that *Cedar* is a City which *Josephus* calls *Camela*, mentioned, *Isa.* lx. 7. *Ezek.* xxvii. 21. *Psa.* cxx. 5. *Heb.* cxxi. *Jer.* ii. 10. *M.* ערב — The other *Arabia* Deserta, which is bounded on the South by *Arabia* Felix, on the North by Part of *Syria* and *Mesopotamia*, as *Ptolomy*, B. 5. *chap.* xix. writes, this they call *Scenitis*, and the *Arabians* that are there *Scenites*, that is Wandering *Nomades*, and Dwellers in Tents. *Pliny*, B. 5. *chap.* xi. and xxiv. and *Strabo*, B. 16. *Palæotus* of sacred and Prophane Images cites *Lactantius*, B. 2. *chap.* xiv. One of the Sons of *Noah* whose Name was *Cham*, did not cover his Father's Nakedness; and a little after, being upon that Account expelled by

by him settled in that Part of the Earth which is now *Arabia*, and was called *Chanaan* from his Name. This was the first Nation that became ignorant of God; because its Prince and Founder being cursed by his Father did not receive from him the Worship of God; therefore his Descendants inherited his Ignorance of the Divinity. Into which Opinion went St. *Irenæus*, B. 5. *chap.* xix. and *Cyrillus*, B. 1. against *Julian* Fol. 9. and many others besides." All these shew that this Country, and the People in it, had not antiently been called by the Name, and one, that the Place and People took a Name from these or such People.

This strolling People, who first pitch'd in these Wildernesses, and some of their Race, which still stroll about there in the same Manner; and the rest which are scattered quite thro' the *Turkish* Empire, called *Arabians*, must take their Name, and also give the Place its new Name from this Word ערב. And I think it is the first Time it was applied to a People; because before that each Tribe had lived together, which made this a Word of Contempt. I can find no other Reason for the Name. Indeed there were some in *Canaan* who had a Temple to the Heavens by that Name.

Name. But this People, who had neither King, Leader, Heads of Tribes, nor any to govern them, could at that Time never be of any Sect, or come under any one Denomination, by agreeing to one Object of Worship: No, doubtless each carried the Name of the *Aleim* they had had at Home with them, and so that they had as many as there were in *Canaan*, or any other Country, perhaps almost as many as there were in the several Countries they came from. So, ever since, this Word has been a Name to the Country, and to the Race of these People, wherever they were scattered, and 'twas the Name for the Language which was among them; and when they fixed upon a Character, or Alphabet, or Species of Writing: And as the *Alcoran* was writ in that Character, so in that Language as it had been confounded, and afterwards mixed, and then was used; and whatever Words of other Languages were inserted in it, and in their Apocryphal Books, after the *Alcoran* and those Books were writ, it might be the Denomination of the Language fixed by the Law of that Sect, and so of the acquired Language to the learned People of all the native Languages, who were forced into a Subjection to the Law of that Sect, and to read their Service, *&c.* in that Language,

Language, as the *Roman Catholicks* do theirs, in that dead Language we call *Latin*, in the ſeveral Countries where other Languages are ſpoken.

Other People, who had Correſpondence with, and had been among the *Iſraelites* in the Wilderneſs, after this Revelation, would learn what they could of that new Diſcovery; and when they returned to their reſpective Places, they would report what they knew of it to their People, and they to thoſe they had any Correſpondence with, and ſo on; and they, and all who knew or heard of it, would, ſome ſooner, ſome later, attempt each to make Uſe of it for themſelves. What Difficulties each would meet with, in forming their reſpective Characters and Alphabets, and applying the Letters to Words, will appear below. What Obſtruction it might meet with from their reſpective Prieſts or States, is not eaſy to determine: But how long it was before they brought the ſeveral Attempts to a common Concordance in each reſpective Country, ſo as to be applied to common Uſe, and be underſtood that any Thing worth preſerving was writ, will, in ſome Meaſure, appear below.

Whether the *Canaanites* had made any Advances in this new Diſcovery, before

the *Israelites* came there, does not appear; and 'tis likely they were under an immediate Terror of being destroy'd or dispossess'd by them, so had something else to think of, and would hate any Thing which came from them. But forty Years after, when the *Israelites* came into *Canaan*, certainly all the People of the Nations which they conquered, did not fall by the Sword; but as 'tis express'd, *Jos.* xiii. 6. xiv. 12. xxiii. 5, 9, 15. *Jud.* i. 19. *They were driven out*, and many of them would fly, some to among their Neighbours, and some to greater Distances, where there was more Room for them, and would carry with them what they had heard or learned of that Science. *Pet. Texell.* p. 315. "*Eupolemus* in his Book of the Kings of *Judæa* p. 343. saith, that *Moses* was the first Wise Man or Philosopher.— *Eusebius* in his Evangelical Preparation, B. ix. cap. 26, p. 431, saith, that *Eupolemus* records *Moses* to have been the first Philosopher, and to have first delivered Letters to the *Jews*, from whom the *Phenicians* had them, as the *Greeks* from the *Phenicians*." And it appears pretty plain, that many of them, at several Times, fled and settled Westward. There are many Inscriptions expressing the Flight of the *Canaanites* from *Joshua*, into

Africa, &c. in *Bochart's Geogr. Sac. of Canaan*, at p. 510, 520, 547, 548. But whether these Inscriptions were writ by those who fled from *Joshua*, or by others who were driven out and fled thither, when Writing was better understood in *Judæa*, is not certain: And as they carry'd their Language with them, many of the Names of Places were *Phenician*, ibid. 430. "The old Tongue was *Phenician*, whose Language the Words *Samos*, *Cabiri*, &c. are." And 'tis certain, that the Countries on the opposite Side of the *Mediterranean* Sea, and the Islands in it, were then not much inhabited, and many would fly thither, because (as I said) but four hundred, nay, three hundred Years before this Expulsion, in the Time of *Abraham*, *Isaac* and *Jacob*, the main Land was very thinly peopled; whence we have so much of the *Phenicians*, and the Knowledge which they brought thither. *Bochart*. ib. 410. *&c. Pliny*, B. v. c. 12. "The *Phenicians* were in great Reputation for the Invention of Letters, Astronomy and Naval and Warlike Arts: And *Witsius*, in his *Ægyptiaca*, p. 203, & *al.* by many Authorities fools Sir *John Marsham*, for attributing the Knowledge of these, and much higher Objects, to the *Ægyptians*, and o-

thers. If those who have asserted that the *Jews*, in Opposition to the *Samaritans*, rejected their own sacred Letters because the *Samaritans* used them, had asserted, that upon the Antipathy that was between the *Canaanites* and the *Israelites*, and supposing that the *Canaanites* had acquired the Knowledge of their Letters, that they rejected them, nay, their own Language, because the *Israelites* used the one and spoke the other, it had been infinitely a more likely Story.

'Tis a corroborating Proof, that the Discovery of Letters was by divine Revelation, That no People or Nation who separated from those at *Babel*, or after, Eastward, Northward, or Southward, to such a Distance as to have had no Correspondence from them, ever found out the Use of Letters, as far as our Discoveries have reached. For tho' others before Letters, or the *Chinese* writ, none of them had any Knowledge of Letters.

When *Moses* had used, and others attempted to make Use of this Discovery, each Body of People among themselves, some, 'tis like, by publick, some by private Direction, instead of fixing the *Hebrew* Tongue, which was then common to all,

as

as *Moses* had by divine Assistance among the *Israelites*, it produced a quite contrary Effect among them; each Body form'd a Language for themselves, and so a Confusion of Tongues.

Whether Strangers had an Opportunity of having Copies of the *Hebrew* Characters upon the first Notice of the Discovery, or before the Covenant was writ upon Stones, directed *Deut.* xxvii. and executed *Jos.* viii. 23. and *Deut.* xxxi. 12. and directed to be read every seven Years to all the People, executed *Jos.* viii. 34. so that any Native or Stranger might take a Copy of the Manner of the Writing and Character; or each Nation, because of their Difference in Religion, each being directly opposite to the *Israelites*, and each differing in many Things from each other; or each had made Use of some of the Marks they chose for Characters, in the old Way, or hieroglyphical Writing; or each had made Use of those Marks for Numbers, it happening very surprisingly, that exactly the same Number of Marks which was used in the Alphabet, was also necessary to describe the Extent of Numbers which Man had any Occasion to use; or the Ambition in each State moved each to use a distinct Character; or there was a Hand of Provi-

dence in it; is not material for us to know. However, 'tis certain each People did form a Set of different Characters, that is, each differing in Figure from those discovered by *God*, most or all differing in Position or Order of Succession; some in Number, by omitting several; others by adding, or compounding several; and each gave each Letter, or most of them, a different Power or Sound from that it was intended to represent in the Alphabet of the *Israelites*; and so many of them in each Nation different from those in others. And several of those Alphabets will shew, that the first were formed by Conjecture, and that they aimed at imitating those of the *Hebrew*; and that the Letters were also formed by Guess, from them; and thence their Languages, in the Manner assigned, and not by an immediate Miracle, at *Babel*. And it may be shewed, by the Scraps remaining of the Beginning of some of the following Languages, that they were neither writ by Rules of Grammar, or any Rule whatever, but by Guess. For when the Neighbours first began to use Letters, by the Misapplications of the Sounds, they writ that which none now can understand, nor even know the Letters, of which many Samples are preserved; 'till in length of Time they

came

came to settle, Sounds differently, compound Words, and formed different Languages. When they began to compound Words, Prefixes could be of no Use; thence they were forced to form Particles; nor Affixes, so forced to form Pronouns, so *&c*: It appears, that those who formed Laws, put them into Writing before they could write to be understood, partly from the mistaking of the Letters, and partly because the Languages were but forming, the one depending upon the other; and those Laws stood in Force long after their Languages were polish'd, as we have done with Old *French*; And some Inscriptions of such Stuff are found preserved. I do not suppose that this was done all at once in each Place or Country; but that they each, from Time to Time, chopped, changed, intermixed, and sometimes reduced several into one, some early, some at vast Distance of Time, as low as the writing of the *Alcoran*.

The Effect of Confusion did not follow from the Difference of the Figures of the Letters, or of each Letter in each Set of Letters, or the Alphabet of each Nation, nor from the different Order of Succession in each, nor by turning the Letters, and writing from Left to Right; but from the

Difference in the Power or Sound they gave to each Letter or Vowel which they form'd in each Country, from that which was given to each in the *Hebrew* Alphabet, it ſhould have anſwered; and alſo from each of thoſe in the Alphabet of other Nations, which each of them intended to anſwer that in the *Hebrew*; and alſo form omitting any of the Letters or Vowels which the *Iſraelites* had, and ſo loſing the Power or Sounds out of the Words which are preſerved by the *Iſraelites*; or, *&c.* and of Courſe uſing Letters or Vowels with other Powers or Sounds, in their Steads; from miſtaking each initial and its final from two Letters, and ſo framing Two for each one of ſuch, with different Powers; and alſo from adding the ſingle or compound Letters or Vowels, which the *Iſraelites*, or, *&c.* had not: And ſo of Courſe, introducing them with their Powers or Sounds into their Words. All theſe Differences from each other, no doubt, at firſt Beginning, would be vaſtly wider than they would be in a few Ages after, when they would be forced by Degrees, in each Country, to come under ſome Regulation which might methodize each of their new Languages, but could never retrieve the old one.

We

We are in the Dark about the Powers or Sounds which the Antients gave to their Letters or Vowels, when the Knowledge of that, by ſeveral Accidents hereafter mentioned was loſt. Many Attempts were made, by Pointing and other Rules, to retrieve them; but neither thoſe, nor the Sound affix'd to each Letter in each Alphabet, nor any Pronunciation now in Uſe can ſet them right: To attempt it, would begin an endleſs Conteſt; we can determine what concerns this Affair without that, ſo I ſhall not enter into Examples of the Compariſons of particular Sounds.

If all and every Nation at the Time of this Diſcovery uſed the ſame Language, and the ſame Pronunciation or Dialect as the *Iſraelites* did, and each other Nation that had a Copy of the ſame Alphabet given, as there were none but fallible Men among them, if they had but err'd ever ſo little in this Point, ſome had now and then changed a Letter, and inſerted one which was the neareſt in Sound to that which the *Iſraelites* uſed in that Word, but not the very ſame, the Language written would be widely different; nay even changing Conſonants into Vowels, or Vowels into Conſonants, irregularly, would make

make a vaſt Variation, and the Roots, Ideas, and Certainty, would have been loſt. And as thoſe which came neareſt, had ſome Difference in their Powers or Sounds, then eaſily diſtinguiſhable to the Natives, tho' uncertain or difficult now to us, muſt then create ſuch a Difference in the Pronunciation of each Word which had thoſe Letters, as would at firſt Hearing, make them difficult to be underſtood. And if they gave the Power of one Letter to another, in a few of ſuch of the Letters as differ widely, it would make it impoſſible for an *Iſraelite* to underſtand their Words with thoſe Letters at firſt, either ſpoken or written.

If a Nation who ſpake the ſame Language with the *Iſraelites*, and differ'd only in the Pronunciation of their Words, or, as 'tis call'd in Dialect, and had had a Copy of the *Hebrew* Letters given, that Difference in Dialect would of Courſe, make them miſapply the Letters, uſe one or more Letters or Vowels in a Word differing from thoſe the *Iſraelites* uſed in the ſame Word, and by ſuch a Series of Miſtakes, one by one Hand, another by another, the Whole would be confounded; which would produce the Effects aforeſaid, and in each Country which differ'd

fer'd in Dialect from others, a different Language.

In any of these Cases much more, where a Nation attempted to make Characters of their own, differing each in Figure from those of the *Israelites*, and affix'd Powers or Sounds to several of them differing from any of the Sounds affix'd to those of the *Israelites*, or omitted some which the *Israelites* had, or added some which the *Israelites* had not, tho' they had spoke the same Language, and pronounced each Word in it exactly as the *Israelites* did; yet when they had applied those Characters to the Words in Writing, when those Words came to be used in Matters about Worship, Laws, History, or, *&c.* by the Heads of the People, that would determine the Pronunciation of the Words, and they would be the Standard, not only in Writing but also in Speaking, and would in Proportion destroy the Communication between the two Nations, either by Words or Writing, and the Possibility of reconciling or construing that corrupted Language exactly.

To illustrate the Case by Comparison with one of the Things not then in Being: If a Letter were changed in a Word, suppose in a *Greek* Word, where there might be

be perhaps ten; except it be in a Preposition, or the first Letter, it may make no great Alteration in the Meaning of the Word, but might have passed for this or that Dialect, where the Kingdoms or Provinces lay near together, and corresponded: But where there were but two or three Letters in a Word, if they changed one of them, nay, even one Word for another, where they were not by the Rules of the *Hebrew* Language changeable, the Root was changed; and if there was another Word with the same Letters in the *Hebrew* Language, it became of another Signification, not the same which that Word had, and had no Relation at all in the Writing of the antient Language, to the Word aim'd at. If there were not such a Word in the antient Language, it signified nothing, and was a new Word, coined for an Idea. As soon as they misapply'd, alter'd or added Letters, and separated Words from their Ideas, they confounded the attibutive Names of their *Aleim*, and, by Zeal or Emulation, began to form other Names for them, or the Emblems of them; they lost the physical Knowledge convey'd by the old Names, and so began to lose their Religion: And before any will be allow'd to produce such Words in

in Evidence, concerning Things in *Hebrew*, where varying a Letter in a Word loses an Article in Philosophy, nay, in any one of several Words, would destroy a chief Article in our Faith: They must to Demonstration shew which Letters were changed for which, and that they have kept the same Rule in every Kingdom or Province where that Language was used and several other Things, before they can write the Words of that Language with the *Hebrew*, as we term it, interlinearly; which I am very well assured will be impracticable.

So the same Means which fixed the *Hebrew* Tongue, where handled by the Prophets, and preserved the Knowledge of the true *Aleim*, and their Worship; the Knowledge of the second Causes, &c. at the same Time in the Hands of Men, was the Means of the *Confusion of Tongues*, and occasioned the Loss of the Knowledge of the false *Aleim*, and of the Attributes and Services which had been paid to them.

And even now, when we have so many Letters in a Word, in most of the Words in any modern Language, if a Set of People were to remove out of the Reach of Correspondence, who were illiterate, and did not know the Number, Names, or

Powers

Powers of the Letters, but only knew there was such a Science as Writing; whenever they should devise and fix the Elements which we call Letters and Syllables, they would in several so far mistake the Alphabet they left behind them, and the Rules of applying them in Writing, that in a short Time it would vary the Pronunciation of their Words in Reading, which presently forms that of Speaking, that in a few Ages it would not be in the Power of them and those, who kept their own Language and Manner of Writing, to correspond.

When the *Israelites* had got Possession of a great Part of *Canaan*, and at some Distance of Time dispossessed, and drove out some of the remaining Tribes of the *Canaanites*; and they would be forced to seek new Settlements: Or when the *Israelites* had suffered Idolatry to get Root; and the religious Princes, from Time to Time, made Reformations, destroy'd their Temples, Altars, Images, *&c.* and slew the Priests: Tho' the History does not descend to such minute Circumstances, as what became of the *Canaanites* driven out, or of the *Israelites* seduced; no Doubt, such of the seduced *Israelites* as they catched, they put to Death: But 'tis certain, when such

ſuch Reformations were beginning, ſuch as were guilty would ſave them that Trouble, and would make the beſt of their Way to find out new Quarters. And after ſuch Time as the Land was fully ſtocked thereabout, no doubt they made Weſtward: And as ſuch, no doubt, underſtood the *Hebrew* Manner of Writing, they would carry it with them. Hence, beſides the Fugitives in *Joſhua*'s Time, theſe would ſpread what they called the *Punick* Tongue, and the *Hebrew* Letters, wherever there was Room, on both Sides of the *Mediterranean*: But as the *Hebrew* would before that time be corrupted there, it would not be in their Power to reform it, but they would be forced to conform.

I have mentioned ſomething of the Nature of the Original Tongue preſerved among the *Iſraelites*, and of the Confuſion of that Tongue in other Nations, by introducing the Diſcovery of Writing, which formed ſeveral other Languges of Tongues moſtly of Words, being compoſed of three or four, or a few Letters at firſt. I am next to ſhew how the third Sort of Languages or Tongues muſt of Courſe be formed. When the firſt Rank of the People of thoſe Nations had ſo far loſt the Knowledge of the Roots of, and the Man-

ner

ner of expressing Things by the *Hebrew* Tongue, by the Means aforesaid; that they had Difficulty to know which Letters were of the Root, which were Prefixes, which Affixes, which Vowels were fixed, and which moveable, so as to be able to distinguish the Parts of Grammar in the Words of their new modelled Languages, and began to lay down new Rules for the Signs, Terminations, *&c.* the very varying of the Terminations, of *Masculine*, *Femine*, *Neuter*; of *Active*, *Passive*, *Past*, *Present*, *to Come*. &c. was enough to change a Tongue, which very low down, when the Confusion, and their Ignorance encreased so far, that the ordinary People could not read, they were forced to introduce Pointing to help them out; of which, and of the Abuses by it, in its Course.

The Uncertainty of Words fram'd by fallible Men, contrary to the Rules of forming the *Hebrew* Words, is sufficiently visible in many of the compound Names, form'd and used by the *Israelites*. Indeed where the Reason for imposing the Name is assign'd, it cannot possibly be mistaken; but where this is wanting by an Uncertainty (perhaps for want of their Rules) how many Letters belong to the first Word, and so what Word it is, and what Word the

the ſecond is, when the moveable Vowels are to be dropp'd, *&c.* Beſides, there may have been Words in the *Hebrew* Tongue not uſed in the Scripture, which may be uſed in the Compoſition of Names, which may make it impoſſible to find the Words they are compounded of; and alſo the Names of Perſons, Places, or of the acting Powers or their Emblems, which were formed or reformed by them late, after Writing had taken Place among them, will be difficult to be underſtood, much more ſo when they are compounded Words.

But to the Point: Some few Ages after Writing was revealed, about the Time when this firſt Confuſion happened, that Part of the Earth became overſtock'd with People; and from the various Cauſes or Pretences of Tyranny, Oppreſſions of the great Kingdoms, of being harraſs'd by ſuch Neighbours, or conquered, the illiterate poorer Sort deſerted in Bodies; ſometimes perhaps of different Dialects of a new Language, ſometimes of different Languages, and fixed at vaſt Diſtances, in new Settlements, out of the Reach of their Countrymen or Enemies. Tho' there might be ſome among them, who underſtood Writing, ſo as to ſet it for-

ward, the common People would ſoon run ſo far further into Confuſion, that they would not be able to diſtinguiſh the Numbers, Caſes, Genders, Moods, Tenſes, *&c.* but would be under a Neceſſity to introduce ſeparate Particles, various Formations, and Terminations, to make the neceſſary Diſtinctions in what we now call Grammar. and the Loſs of the Uſe of the Roots, would force them to contrive ſomething to ſupply the Prefixes, *&c.* which introduced prefixing Prepoſitions, compounding of Words, *&c.* which made thoſe Languages wholly arbitrary and uncertain; ſo that the Meaning of the Words in all ſuch dead Languages, exeept ſo much of the *Greek* as was uſed by divine Writers in the *New Teſtament*, which refers to, and depends upon the *Hebrew*, to depend wholly upon the Senſe each Writer uſed them in; which has given frequently many Senſes to one Word which have no Relation in Idea or otherwiſe to one another, as you may ſee in any *Lexicon* or *Dictionary*; and the Meaning of the Words in the living Languages, to the Uſage of this or that Writer, to the Uſage of the People in this or that Place, or, *&c.*

So to ſum up the Matter, when the Heathens, who had ſpoken the antient Language,

Language, began to write, they began to neglect, and so by Degrees lost the Knowledge of their Hierography, and so of their Hieroglyphical Representations; and by confounding the Roots of the Words in their Language, which preserv'd and convey'd proper Ideas, they lost the Knowledge of the Conditions of the Substance, their Powers and Actions, which they worshipped; and those who went off with that Language, in a Manner wholly new, confounded most of the small Remains of Knowledge they carry'd off with them, so was their Worship confounded. For as soon as they had lost the Knowledge of the Operations of the Air in the Heavens, upon the Orbs in the Earth, in raising Waters, in Vegetation, in the Production of Creatures, in the Motions and Actions of Man's Body, *&c.* they lost the Degree of Gratitude and Reverence they paid to these Powers; the Knowledge of the supposed Obligation ceased, and they became fit to receive another Religion; after that they worshipped they knew not what, nor for what they worshipped.

When the *Israelites* fell into this Worship to a considerable Degree, and so neglected the Covenant to have no other *Aleim* but *Jehovah*, and so to stone the first

who attempted to ſeduce another, but let them increaſe till in the Beginning of *Jehu*'s Reign, 2 *Reg.* x. there were Worſhippers of *Baal* which filled his Temple, and ſo on, till that People were at ſeveral Times carried into Captivity, and ſo loſt their Temple, and with it their Hierographicks, and with them the Knowledge of their Hieroglyphicks; that is, the Repreſentations of the Things, from whence the Ideas of Things unſeen were taken, which were exhibited in their *Sanctum Sanctorum*, in their Temple, before the Porch, *&c.* and which the Words in *Hebrew*, in a ſecondary Manner, repreſented, by being committed to Writing were loſt. And they in a great Meaſure loſt the Knowledge of their Tongue, at leaſt changed the Uſe of it for the Tongues of the Places whither they were carried, which had undergone thoſe Changes, and, I think, underwent another in conforming it to the *Hebrew* Character, and thereby almoſt totally loſt the Uſe of its Roots, at leaſt totally among the common People; ſo they, as well as the reſt, by loſing their Temple and Language, loſt the Knowledge of the Powers which had been revealed and preſerved by Hieroglyphicks, and Words which expreſs'd them perfectly, and had been recorded

corded in the Revelation made by Writing; and so the Knowledge of the principal Things seen, and the Ideas of Things unseen: And as the *Hebrew* then was ceased to be spoken, and became, as we say, a dead Language, many Things follow, *inter al.* any Word in that Tongue, which is not inserted in the inspired Writings, tho' found in other Tongues, is become uncertain, confounded, and lost. The *Jews* were early sensible of this Loss, as appears by the Prologue of *Jesus*, Son of *Syrack*, who says, *For the same Things uttered in* Hebrew, *and translated into another Tongue, have not the same Force in them; and not only these Things, but the Law itself, and the Prophecies, and the rest of the Books, have no small Difference* (Excellency) *when they are spoken in their own Language.*

It is plain, that those who made that Version called the *Septuagint*, did not understand the Perfection of that Language, but treated it as other Languages are treated; because, in indifferent Matters, where they had no Occasion to conceal the Truth, they have neglected the Benefit and Certainty of that Language, which arises from the Comparison with the Usage of the Word, in the same Root. And tho'

one would think they could have tranſlated the Words which deſcribe the three Agents, and their Powers and Actions; yet whether from the Cauſes I have aſſigned, or it is true which they aſſert, that after the Captivity they never inclined to ſtudy the Knowledge of, or worſhip theſe Powers, ſo that they were really ignorant of, and then had totally loſt it, or there was a Hand of Providence in it, I pretend not to determine here. But it was well that they did not; for if they had tranſlated them clearly into *Greek*, and the Tranſlation had 'ſcaped the Fury of the common People, and had been preſerved, that would have reſtored the Knowledge of them and their Actions to the *Greeks*, who were their Worſhippers, as far as they then underſtood them, and from them to others, which would have made them more zealous for the Service of theſe Powers, and have hindered their coming into, or their Progreſs in, Chriſtianity.

Tho' the Diſtance between the Burning of the Temple and the Hieroglyphicks of the *Jews* in it, and the making of this Tranſlation, was not ſo great a Length of Time but that they might have ſome traditional Memory of thoſe Things, it was otherwiſe

otherwiſe among the *Heathens.* When Writing with Letters took Place, they ceaſed to make new Hieroglyphicks, and to uſe the emblematical Method of writing upon Stone, *&c.* and thoſe then in Being, between that Time and the Time of this Tranſlation, would be decayed, or defaced, or not be underſtood, or be deſtroyed. And it appears by the Evidence *Morinus* has produced, in his *Lingua Primæva*, p. 124. upon 1 *Mac.* iii. 48. that the *Heathens* [by the Means aforeſaid] had ſo far loſt the Knowledge of their Gods, that they wanted to get the Bible into their Hands [tho' it was writ againſt their Gods] to find the Deſcriptions of them in it.

There were other lower, concurring, or accidental Cauſes, [which contributed to the Loſs of the Knowledge of their Emblems, or the Deſtruction of them, and the *Confuſion of Languages*: When great Swarms of People, upon any Occaſion, went off, and were able to conquer or mix with others, who had then already made Settlements, and improved, they further confounded their *two Religions*, and their *two Languages.*

When the Emperors of the antient great Empires made Conqueſts, and carried the

People conquered into Captivity to among their own Subjects, and carried their own Subjects or others they had taken Captives, elsewhere, to stock their new Conquests (as the *Chaldeans* had transported People of the several Nations they conquered into their Country) they are called, *Jer.* l. 37. *mixed People*; tho' they did not give a Name to the Country, yet that lost the Knowledge of their Hieroglyphicks, and of their Languages; besides the further Effects by People of the Countries which were conquered, who fled and settled where they could, or among what People they could, rather than fall into the Hands or Power of the Conquerors,

Very early the Conquerors imposed the *Aleim* of their own Country upon the Countries they conquered, and demolished thier hieroglyphical Emblems and Writings; and tho' those found in the Rubbish in *Ægypt* (which, by the Nature of that Place, are best preserved) or in other Places, when they were bury'd, the Knowledge of them and their Use was lost. And lower down, the Emperors, Kings, Senates, *&c.* imposed such Gods, nay, such Services to them, as they thought fit, not only upon those they conquered, but upon their

their own People. Besides, the Conquerors writ Laws about Policy, Religion, *&c.* in their own Languages, and made as many of the conquered, or Captives, as could read, learn to read and understand them.

Pierius Hierogl. p. 507. says, *Ptolemy*, when he conquered *Egypt*, forced them to use *Greek* Letters instead of their old Letters, which he, from *Plutarch*, thinks, had been taken from the Figures of the Parts, as Head, Foot, Neck, *&c.* of their sacred Animals; which so confounded their Tongue and their Writing, that I think, 'tis not yet agreed what Sort of Letters they used; or, after they had lost the *Hebrew*, what Language they spoke: And tho' many who have been there, tell us of having seen Inscriptions with Letters upon their Columns, *&c.* yet none have been able, that I know of, to reduce them to an Alphabet.

J. Leoni's Africæ Descript. p. $\frac{26}{24}$ had Accounts, that when the *Romans* prevailed or conquered, they made the *Africans* burn their Books, and change their Rites and Letters, that the Memory of them only might be preserved; and when the *Goths* conquered, they did the same. (I may include, when Christianity prevailed, the

the Converts burned their own Books.) When the *Mahometans* conquered, they made the People burn all their Books of Physicks, and about the Heathen Religion, lest they should disparage their new Religion, and compelled them all to use the *Arabic* Character. I might add many Examples of this Kind, and great Lamentations for the Loss of the Libraries burnt or destroy'd, and particularly for *Ptolemy*'s, at *Alexandria* in *Ægypt*, by *Caliph Omar*, *Anno. Hegiræ* 20. Dr. *Prideaux*, in his *Connect. Vol.* 2. p. 16. gives *Omar*'s Reasons, and says, it was *Anno Dom.* 642. tho' it cannot be shewed, that there could be any Thing worth preserving in them.

As those who deserted and went to new Colonies, were many of them such as did not understand the Names of uncommon Things, when they came to think of Sciences, *&c.* and so came to have Occasion to speak of them, they must give them Names, so new Names, and without proper Ideas.

I need only mention how much Trafficking by Land or Water contributes to a Mixture of Languages, which was, in a great Measure, forbidden among the *Jews*, but

but was common to all other Nations.

I am next to shew, that Writing and Tongues, among the Heathens, made their Entry and Progress gradually together. As Writing was revealed to the *Israelites*, and as their inspired Writings give us the Accounts of these Things, I shall include them. The first writing with Letters, was by the *Aleim*, mentioned *Exod.* xxiv. 12. *And* Jehovah *said unto* Moses, *come up to me into the Mount, and be there, and I will give thee Tables of Stone, and a Law and Commandments which I have written, that thou mayst teach them.* Tho' *Moses*'s Writing, after he had been in the Mount, and had proposed the Words to the People, and they had agreed to them, be first mentioned, at v. 4 and v. 7. it was but a Copy of the Tables which he writ; they were not to have the Originals, the Tables, till they had confirmed the Covenant; which they did, upon hearing the Copy read v. 7, *by Blood*: v. 8, and the *Aleim*, by their Appearance, and some Act which is negatively expressed, that it was with *Moses* and the Priesthood, but not with the Elders. That the first Tables were writ by the *Aleim*, is confirmed, *ibid.* xxxi. 18. xxxii. 16, 32. *Deut.* iv. 13.

v. 22.

v. 22. ix. 10. The next two Tables, tho' God only says, *Exod.* xxxiv. 1, *I will write*, he says, *Deut.* x. 4, that he did write them. It appears, *Exod.* xxxiv. 27, 28, that he ordered *Moses* to write, and he writ a Copy of them. The next Writing was, xxxix. 30, upon the Plate of the Crown; after that, *Numb.* xvii. 3, upon the Rods; and during that Time, *Moses*, in his Books. After Writing had prevailed among the *Israelites*, they kept up some of the old Customs; one confirmed, *Deut.* xxv. 7, 8, 9, where the Brother's Widow was to pull off the Shoe, and spit in the Face of his next Brother, when he refused to marry her; which passed the Estate and her to the next. So *Ruth* iv. 7, *Now this was the Manner in former Time in* Israel, *concerning Redeeming, and concerning Changing; for to confirm all Things, a Man plucked off his Shoe, and gave it to his Neighbour, and this was a Testimony in* Israel. The next Writing was by *Jos.* viii. 2, upon Stones. *Deut.* xi. 20, upon the Posts and Gates of their Houses. *Ibid.* xxiv. 1, their Bills of Divorcement. I need not recite the Books which are preserved. *Jos.* x. 13. 2 *Sam.* i. 18. The Book of *Jasher*. Judg. v. 14, *Zebulon produced Writers*. Ibid. viii. 14. A young Man gave an Account,

Account, which seems to have been in Writing, to *Gideon*. 1 *Sam.* x. 25, *Samuel* wrote a Book to direct Kings in their Administration. It appears, 1 *Chron.* xxvii. 24, that King *David* kept written Records, Chronicles, or Memorials of the Transactions in his Kingdom; and v. 32. and 2 *Sam.* viii. 17, that he kept an Officer, distinguished for his Wisdom, *&c.* called a *Scribe*. And 2 *Sam.* xi. 14, that *David* sent a Letter to *Joab*. 2 *Chron.* ii. 11, when *Solomon* sent *Hiram* King of *Tyre*, about building the Temple, *Hiram* answered in Writing, sent a Letter to *Solomon*. Ibid. xii. 15. xiii. 22, we have Reference to a Book writ by *Shemaiah* the Prophet, and *Iddo* the *Seer*, about Genealogies. 2 *Chron.* xvii. 9, *Jehoshaphat* sent the Princes and *Levites*, with the Book of the Law, thro' all the Cities of *Judah*, to read and instruct them. 1 *Kings* xxi. 8, *Jezebel* gave a royal Order in Writing. 2 *Chron.* xxi. 12, *Elijah* sent a written Prophecy to *Jeboram*. 2 *Kings* x, *Jehu* sent Letters to *Samaria*. Isa. viii. 1, was to record Things in a Roll. 2. *Kings* xvii. 5, the King of *Assyria* carried away the *Israelites*, and they carried the Knowledge and Usage of their Letters with them to *Assyria*; and no doubt, if they

they were suffered, used them where they were placed, perhaps to restock the Ground from whence the *Cuthians*, &c. were carried. So at the general Captivity the *Jewish* Letters might be in Use in *Assyria*. And as the King of *Assyria* sent the *Cuthians*, &c. Natives of his Kingdom, to inhabit the Lands of the *Israelites*; and they brought their Language, as then spoken, and no doubt the Letters which they used; and there could be no Law to hinder the Use of them there, and perhaps are those which have since been called the *Samaritan* Letters, and by the Help of the Priest sent to instruct them, or from others, by Degrees, procured Copies of, and formed their *Pentateuch* and Worship, as near as they could, to that of the *Jews*. Indeed this Copy, which has come down to us, appears to have been made or altered later. I pass over the many Instances since those already cited, where Strangers, some from the utmost of the then inhabited Parts of the Earth (or Borders of distant Seas) conferred freely with the *Israelites*, and no Difficulty appeared, because every one may observe them, till this first Mention of some not understanding the Language of others. When the *Assyrian* Army lay before *Jerusalem*,

rusalem, 2 *Kings* xviii. 26. Isa. xxxvi. 11, the Servants of *Hezekiah* desired *Rabshekah*, &c. Servants to the King of *Assyria*, to speak to them ארמית *Syrian* (for they understood it) and not יהודית *Jewish*, which the People understood. 2 *Kings* xix. 14. 2 *Chron.* xxxii. 17. *Isa.* xxxvii. 14, *Rabshekah* sent a Letter to King *Hezekiah*, and returned to his Seat at *Nineveh*. 2 *Kings* xx. 13. Isa. xxxix. 1, the King of *Babylon* sent Letters or Scribes, called 2 *Chron.* xxxii. 31, מליצי Interpreters, (though these are the next Words called Princes of *Babel*, the Word signifies, and is frequently used for Deceivers, Sophisters, Scoffers, for such were all, who pretended to reconcile the confounded Languages with the *Hebrew*) to *Hezekiah* to enquire of the Wonder that was done in the Land; 2 *Kings* xx. 11. Isa. xxxix. 1, concerning the Shadow returning or going back upon the Dial, which no Doubt, they had observed at *Babylon*. We have no Mention of any Instance before these, that any one did not understand the Words of another without Learning, which *Hezekiah*'s Ministers must be presumed to have; and the *Assyrian* Officers might preserve the *Hebrew* Tongue from conversing with the Captives, who, 'tis like, were their Slaves: or that

any did not understand the Writing of another without Interpreters, nor of writing in Messages, Treaties, or Covenants between Strangers. And we may safely affirm, that not only Princes, but others would have been ready enough, and proud to have done it, if they had settled Writing so that they could have done it sooner: And 'tis worthy Observation, that before this they were not distinguished by the Word *Language*: The Heathens had not left the *Hebrew* so far; so they were said to speak *Aramitish* and *Jewish*. Soon after the two Tribes were carried into Captivity, and dispersed and lost their Language; so that it, as aforesaid, was never after spoken in any Place. During their Stay, *Jer.* xxix. 1, sent a Letter to those of the Captivity at *Babylon*. Ibid. xxxii. 10, the purchase Deeds of Land were subscribed, sealed, and witnessed; one sealed up, and one open, according to Custom and Law; tho' by this Reference 'tis plain there had been such Deeds for some Time; yet 'tis plainly proved, by the Manner of witnessing such Bargains before *Moses*, and even some after, that there was then no such Custom, nor any Writing. *Jer.* xxxvi, sends a written

ten Prophecy to those of the Captivity. *Dan.* ii. 2. Then spake the *Chaldeans* to the King in ארמית *Syriack.* Esther i. 22.— *And he sent into all the King's Provinces, into every Province according to the writing thereof; and to every People after their Language— according to the Language of every People.* This is the first Time that a Distinction in Writing, a Distinction in Speaking, and distinct Languages are mentioned; and no Doubt, but the first was the Cause and Rule, as aforesaid, of the second and third: And 'tis certain, that many of those Provinces which were then conquered, and in the Hand of *Ahasuerus*, were the very Countries in which the Patriarchs had lived and travell'd, and which a little before this all spoke *Hebrew.* Esther ii. 23, it appears, that *Ahasuerus* kept written Chronicles, and that the Entries were made before him, or in his Presence. *Ibid.* vi. 1, he caused them to read the Records of the *Chronicles* in his Presence. *Dan.* iii. 4, the Command was to all People, Nations, and לשניא Languages. *Ibid.* vi. 10, a written Decree signed by the King, according to the Laws of the *Medes* and *Persians.* 1 *Hez.* i. 2, *Cyrus* sent Letters of Licence to be proclaimed to all his People, for the *Jews* to return. *Ibid.* iv. 7, sundry

writ to *Artaxerxes* a Complaint against the *Jews* ארמית *in Syriac, and* מתרגם *in Syriac.* 17, the King answers: *The Letter which ye sent unto us hath been plainly read before me*— with Command to stop the Building. *Ibid.* V. 7, sundry write to *Darius* against the Building. V. 13, they assert *Cyrus* made a Decree in their Favour: They put *Darius* the King upon Search for the Decree. *Ibid.* vi, Search was made in the Houses of the Rolls at *Babylon* and *Achmetha*, in the Province of the *Medes*: The Decree is found, another Decree made, and the Building finished. *Hez.* vii. 13, The King and his seven Counsellors sent *Esdras* with an ample Commission, and with the Law in his Hand. *Neh.* ix. 18, they seal'd a Covenant with their *Aleim*. It appears, when *Nehemiah* returned, that not only the *Israelites*, but each of the neighbouring Nations, had deviated from the *Hebrew*, and each had a distinct Tongue or Language: So that each of them was not only differing from *Hebrew*, and from that Language we call *Chaldee*, which the *Israelites* or *Jews* then spoke; but differing from each other, *Neh.* xiii. 23. *In those Days also I saw* Jews *that had married Wives*, אשדודית *of Ashdod*, עמונית, *of* Ammon, מואבית, *of* Moab, *and their Children spake partly*

partly in the Speech of Ashdod, and they could not speak Jewish, but according to the Language of each People.

I think I may conclude, that tho' the Heathens might see what we call the *Ten Commandments*, or a Letter writ in *Hebrew*, the *Hebrew* Bible was kept from them, and they did not acquire Writing, till they had lost their old Languages, and formed new ones. If there had been any Writing in *Hebrew*, besides that in the Bible, *&c.* among the *Israelites*, that is, in any other Country then peopled, where that was spoken, 'till the Time I have shewed that Language was corrupted, 'tis scarce possible but we must have found some Scraps of it in some Monuments, or cited into other Languages.

Supposing that many of the antient Languages, nay, even the *Greek* and *Latin*, had their Origin at *Babel*, and that Writing was then in Use, has drawn in the Moderns to admit much false Evidence, and make many false Deductions and Conclusions. I have shewed the Time, pretty near, when the Languages of all the People or Nations who were then in Being, and before spoke *Hebrew*, had their Rise; and tho' Prophets, at first, and Kings or Princes,

among the Heathens, by this Time, had People who could write, perhaps Priests were not very hasty to change their Methods, and Writing was not yet common; and all Pretences to History much before this Time, are forged, and all the antient human Writers talked without Book.

I think we know little of what was done Eastward, save what we have from *Assyria*: Those who went that Way beyond the Reach of Correspondence, without Letters, and knew nothing of any Method to record Things but by Memorials, which, at the Time they went off, or soon after, were corrupted, can give us no Account of what has befallen them, from that Time to the Time we found them: So we can say nothing but that tho' they have preserved many Hints of Things by these Memorials, in that vast Process of Time, they have lost the antient Language, and formed new ones. The Case of the *Chinese* is pretty much the same as theirs, who writ with Letters; for as they carried not Writing, by Letters, with them, whenever they began to write in the Manner we see; for what was then past, or had been before that Time, they, as the Heathens Westward, guess'd at Part, and forged Accounts of the rest.

It

It must be some Time after this, before the *Greek*, first, and after that, the *Latin*, which were further Corruptions of the second, and may be said to be the third Sort of Languages, commenced; and as their Writing and Languages grew together at first, the *Greeks* writ many Words which none can now understand. Long after that, Dr. *Cumberland*, in his *Sanchon*. p. 24. GEN. II. *calling him Beelsamin, which in Phenician is, Lord of Heaven; in Greek is*, Ζευς: Then he charges a Mistake upon the *Greeks*, saying, *For we, not vainly, have frequently distinguished those Names, but with respect to the later Signification of Names accruing to them from later Things; which the Greeks not knowing, have construed otherwise, being deceived with the Ambiguity of their Significations.* And besides the Scraps of Inscriptions, *&c.* there were many Laws writ by the *Romans*, which shew, that they had not then brought their Language to any Rules, either of Grammar, or *&c.* which appears by the Alterations which were made between that Time and the Times when the Classicks were writ. And there is a reasonable Proof, that the *Greek* would alter considerably between the Times when some of the antientest Books are

ſaid to have been writ, and the Times of writing later Books, which are known, and is a Proof that there cannot be any ſuch Difference in Time as they pretend there is. We find, 1 *Maccab.* viii. the *Romans* wrote a League with the *Jews* in Tables of Braſs, and ſent them to *Judea*, but how it was performed, we cannot ſay.

The Evidence for the *Hebrew* Writings is, that the firſt and laſt and all (except a few Verſes of *Chaldee*) were the ſame. The Evidence of the Antiquity of a Writing in any other Language is, that it had abundance of Blunders in it, and differed from the Writings when that Language was regulated.

If there have been many ſuch critical Tranſcribers of antient MSS. as our modern Editors are, who have attempted to rectifie all Irregularities, and reform them to what the Language was ſome Hundreds of Years after, or conform them to their own Heads, the ſtrongeſt Proofs of their Antiquity may be blotted out.

Whenever it was, that what is ſaid to be writ by *Sanchoniathon*, was writ, People believe, as appears in *Bochart de Colonis & Sermone Phœnicum*, p. 778. and indeed, as appears by the Words, that it was writ in a Language of corrupted *Hebrew*, and about

about the Objects that the Heathens in or near *Judea* worshipped. But what Relation has *Jerombaal* to *Jerubaal?* Was any Thing more common than for Priests, nay, Kings, to be called after their Gods, or of joining two Words together, and compounding a Name? May not every one see, that in Translations from the elder Languages into *Greek*, where they knew the Meaning of the Words, they translated them; and is not *Jerom Greek*, or as near as many other Words in that Translation? And where they knew not the Meaning of a Word, or if it was a Word so well known that they knew not how to express it so well, they changed it into *Greek* Letters. If the first had been the Case of *Baal*, it would have signified nothing in *Greek*; but I doubt *Baal* was too well known every where. If *Jerombaal* be the Name of a Priest, and ἰεύω was used by the *Greeks* for the Heavens, as I have shewed it was, such wrested Significations or Guesses as they have offered, have no Place. And all the Evidence from the Supposition that this was *Gideon*, and so of this Author's Time or Antiquity, fails; which it certainly does, because there was no such Language writ-

ten at the Time assigned. Dr. *Cumberland*, in his *Sanch.* p. 418. will not let his *Manetho* be believed, because he has told him truly, that he had his Accounts from the *Adyta* of the *Ægyptian* Temples, from Hieroglyphicks upon the ϛήλαι *Columns* and tho' his *Sanchoniathon* tells him the same, that he had his from the sacred Records at *Beritus* (which might be at *Beth Baal Berith*) yet he must be believed, tho' it is certain there was no other Sort of Writing, nor in any other but such Places, or Things which were transacted in the Times they talk of, nor there neither: Some have since been forged to oppose *Moses*'s Writings, of which this was one. And 'tis as certain, that the Images, or Representations, or Memorials found there, with Royal and other Emblems, were not Men, but Powers, Attributes of the Heavens, the Names of Objects which they worshipped; so each called מלך King, Father, *&c.* and as they found no Letters with these Kings, so they found no Names, but Emblems to each, which shewed what Power it was that each represented, and so while *Hebrew* was preserved, shewed its Name: And tho' he has puzled so much, to find out that his King *Menes* was *Meon*,

it

it was מני another, which the *Israelites* worshipped; and if these and such were their Kings, as I have shewed many of them were, and shall shew all the rest below, all that has been said by our Chronologers concerning them, and all their Chronologies, come to nothing.

The Degree of Knowledge of the true Religion, of the false one, of the Sciences, of each Nation or Man, when they began to write, or when any Writing preserved was writ, is chiefly to be considered. There were some who dwelled among the Heathens for several Ages after the Apostasy at *Babel*, who retained the Belief of *Jehovah Aleim*, of a future State, or *&c.* yet some of them had lost the particular Knowledge of such Things as were historical, such as the Fall of Man, the Forfeiture, and other principal Things; among those was *Job*, and I think one of the Designs in writing that Book was, to shew the State in which that great Man was, and so the Necessity for, and Benefit of, a written Revelation. Those who remembered little or nothing of the first Revelation, and had little or no Communication with those who had the second, knew little or nothing of the Essence, Persons, their Actions, the Fall of Man, the Covenant,

and

and Terms of Grace: Their Writings shew this. But what is still further to our Purpose; it appears they had once a Revelation and perfect Knowledge of the Shadows, the Agents in this System, and of each of their respective Powers and Actions, and of the Motions and Courses of the Orbs, *&c.* and expressed them by proper infallible Words, as I shall, in the Sequel of this, shew; and that they lost the very Knowledge, not only of the Motions and Actions of the Agents, but the Motions of the Orbs, which they might have seen and observed, so that they asserted that the Earth stood still, the Sun moved, *&c.* which is Evidence the most universal, and the strongest that can be given, that they had no Writing, either in that or any other Language, which could ever since be understood, to preserve the Knowledge of them; nay, stronger than if it had been possible that it could have been recorded by any prior Way of Writing, and that had been preserved to this Day; that this Species of Writing with Letters was not used among them while any certain intelligible Language was in Being: Nay, it appears that they were so far from understanding these Powers, the Objects of their Worship, that they did not so much

much as give them Names which were expressive of any Power, Virtue, or Strength, to move themselves, and communicate Motions, and produce Effects upon their Worshippers, or other Things; nor did they, as appears at last, by their Writings, so much as know what the ancient Original Words, or Names for them, mean'd. For Example: They supposed *Hermes*, which I have shewed was, in *Hebrew* הרם, from רמה, which signifies, to project; and when applied to the Actions of the Mind, with which this God had no Business, was to deceive; from whence, Projectors and Deceivers are synonymous, to this Day, to have come from the Word ערם, the Epithet of the Devil in the Serpent, who tempted *Eve*, T. ערם, "Hence *Hermes*, the Prince of Frauds, Tricks, and Cunning, whence *Mercury* has his Name. Also the God of Arts and Sciences; likewise the Interpreter or Messenger of the Gods, whence Ερμηνεις, Ερμηνευω, an Interpreter, to Interpret. *Margema*, an Heap of Stones sacred to *Mercury*, to point out the Ways over which he presided, as he did likewise over Merchandise, *&c.*" So they applied the Attributes this Word expresses to him, and emblematically made him a Head, and Wings to it; but he was not

not made for thinking, that was all Imagination; and so the Attributes of one God to another, which were the only Things which distinguished them, because they were not distinct Substances, much less distinct Beings, but denominated from distinct Actions, and so they confounded them and the Emblems of them; so that at last they knew very little further of their God, than the Image they saw, and talked and writ accordingly. Upon such Blunders as this, the later Languages, and consequently all the Knowledge in them, is founded. There are some who pretend to make Apologies; "*Paulinus* of the Number *Seven*. p. 449. *Proclus* on *Timæus* of the Generation of the Soul, talks thus. *Plato* for the sake of Mystery and hiding Things from the Vulgar used Mathematical Terms, as the Veil under which he hid the sacred Repositories of Truth: in the same Manner as the Theologists make use of Fables, and the *Pythagoreans* of Signs. For Images are the Glass to shew us the Examplars, and by these we have Access to the other, *&c.*" and indeed, when they had lost the real Knowledge, and instead of it, introduced such a Parcel of Stories and Nonsense, it was necessary to give out to the simple vulgar

People,

People, that there were ſome Myſteries under their Fables, for Fear they ſhould revolt. Hence, ſuch were ſeverely cenſured, who ſpoke too plainly, as appears *Ibid.* p. 452. when, in Truth, the Chiefs of them knew very little of the Matter themſelves; which has made our Scholars, who have looked only ſo far, and ſo placed the Perfection of Knowledge, then and there, know juſt, or almoſt as much, of theſe Things, as thoſe who worſhipped them then and there did, which amounted to little or nothing more than that they had that Religion, thoſe Names, and thoſe Services, handed down from their Fathers. And as they frequently, eſpecially the great ones, called the Heavens, or *Sol*, Father; and as מלך King was a common Appellation for any one of the maſculine Gods, ſo Queen for one feminine, as appears, *Bochart* B. *Phaleg.* p. 326. "The Sun the Author of the Race of my Progenitors, *&c. Macrob.* p. 255. Becauſe the Sun, the Original of Spirit, Heat, and Light is the Producer and Preſerver of Life; therefore he is believed to be the *Demon* or *God* of Nativity;" ſo alſo ſeveral of their Kings were called after the Names of their Gods. And as when they marched in Bodies to War, or to make

make Settlements, they carried an Image of one of the chief Gods before them, and attributed Victory or the Success, in their Settlements, to him; and sometimes had Men who headed them in those Expeditions, so called their Kings, and were also called by the Names of their Gods, as appears *Ibid. Bochart.* p. 372, and 374. So as aforesaid, our Chronologers, in the Dark, frequently take a God, and make a Man of him; nay, I think I may say, make all their Gods Men; make one of them beget such and such; make a King of him; make him reign at such a Place, so long; make him march upon such Expeditions, make such Conquests, such Settlements, *&c.*

But this is not all, nor the worst: They had not only lost all Knowledge of another State, of the Agents there, and of their Deputies, the Agents which do every Thing for Man, in this System; but they had lost the Knowledge of the Services which the Antients paid to those Powers, and introduced others, of which some are not fit to be mentioned, partly as aforesaid, by mistaking the original Meaning of Words, and partly by substituting Imaginations out of their own Heads, instead of those they had lost; but chiefly by that frantick Liberty which,

which, in Defiance of the severest Laws, the Poets took, not only of putting in Letters, leaving Letters out of Words, adding a Piece, or cutting off a Piece, *Euph. grat.* or making just such a Number of Verses, or of such Lengths, or, as we say, for Rhime's sake, as a certain great Man does with his Pictures, to make them fit his Places; but of introducing these Powers as Men or Women, acting of Farces in all the Scenes of Man's Life, from that of a Prince to a Peasant; and therein not only undertaking the most extravagant Adventures, and playing the maddest Pranks, but committing Crimes too horrid to be mentioned; which drew not only the Princes into their Exploits of Conquest, Destruction, and all the horrid Acts the highest in those Stations could be guilty of, not only by devastating whole Countries, but reducing the People who escaped, to Distresses and Slavery, to which even Death was preferable; and also drew People of middling Fortunes, nay, even the Vulgar, into a Notion of imitating their Gods, which also dissolved the natural Ties of Relation or Morality among them; so they, great and small, had lost the Possibility of being safe, or enjoying the Things quietly which are the most

desireable in this System. These Farces, especially that of making their Gods Patterns to greatly wicked Men, who disturbed Mankind, or destroyed them, and the silly Tricks they made them play, made them appear ridiculous to wise Men, and odious to good Men, and promoted God's Design: And the supposed Rites of their Religion broke through the most valuable Ties of Property, broke down the Fences of those Things for which all other Things are enclosed; and when any one had the Courage to refuse to part with them quietly, if he were of great Rank, it created War; if of low Degree, it generally cost one or more of the Parties their Lives, as appears, *Wisdom, Cap.* xiv.

It would, after all, be exceeding strange, if we, nay, even if we had the Gift of the *Knowledge of Tongues*, should find Words used in any of the Languages while the People were in this State, which should convey proper Ideas of Agents, Actions, or Things; or if we should find Writings which would give us true Accounts of the Agents, their Powers, Actions, their Effects or Consequences, which the Writers did not understand. And it would be still stranger, if a *Lexicon-maker*, or a *Grammarian*, or both, could find a proper

proper Idea for each Word, and proper Accounts or Descriptions in those Writings, conformable to those in Revelation, which the Writers knew nothing of.

But this Ignorance is not the worst, since it had prevailed in all, or most of the Countries where there were any Remains of the Footsteps of these antient Languages, and was surmounted by the Knowledge restored by the last Revelation. The Powers of Hell have made another Effort, when all their Persecutions, Designs erected by Fraud, and Attempts to deceive, failed, they employed the united Cunning of all the Enemies of *Christ*, viz. the apostate *Jews*, the heretical *Christians*, and the *Heathens*; and to it joined the Force of Arms; mixed all their Errors and false Constructions of the Bible, and many Remains of Heathenism, together; confounded the Sense of every Word which could be serviceable to a Christian, and conformed them all to serve their new Scheme; drove it down by Force, and as far as it has been in the Power of blind Zeal and Force, have destroyed and hindered them from preserving the Memory of any Thing, or writing a Line, which opposes this Scheme. This was begun by that Impostor *Mahomet*, and is carried

on by his Succeſſors, the *Antichriſt* ſo often mentioned, who took upon him the Office of *Chriſt*, made him a new God, and himſelf Mediator between his God and his Men. This is the Profeſſion, theſe are the People, which every Chriſtian ought to oppoſe; and every Thing that they have writ or done, are what every Chriſtian ought to abominate. And I may, without Breach of Chaiſtian Charity, ſay, there is a Curſe hangs upon ſuch of the reformed Clergy, Teachers, *&c.* as could or can read, and muſt know this to be ſo, who for political Reaſons, have fixed this upon the *Pope* and Church of *Rome*, and thereby created and continued that implacable Enmity between thoſe and us, who, with all their Errors and Faults, are Chriſtians, and ſo our Brethren, and many of them better than thoſe the Reformed allow to be ſuch, and who ſtyle themſelves Proteſtants, and thereby have endangered the Deſtruction of both, and prevented the Union in Writing, or Force, which might otherwiſe have been employ'd againſt the common Enemy of Criſtianity.

Our Anceſtors have procured the Tranſlation of the *Hebrew* into *Greek*, and one *Targum* made before the coming of *Chriſt*, and

and ſeveral Tranſlations or Parts from them into ſeveral of the Eaſtern Languages, which we have ſuppoſed to have been corrupted *Hebrew*, beſides that of the *Latin*, *&c.* ſince; ſome ſince the Time of *Mahomet*. If there be any MSS. writ before the Publication of the Goſpel, or in Places where it never prevailed, preſerved, what are we to expect to find in them? Accounts of the Foundation of the Covenant, and the Chriſtian Syſtem? No; they rejected that before Writing was, and were ignorant of it long before that Time, and were in Poſſeſſion of another Religion. Suppoſe they had not forgot it, and carry the Thing even beyond Poſſibility of Belief, that they had ſtill retained the Knowledge of the Words, and the true Ideas of them, which were uſed in the Revelation at firſt; is it to be expected they ſhould uſe Words, or expreſs Things or Actions by Words, nay, commit thoſe Words or Deſcriptions of Things or Actions to Writing, which were in Oppoſition to, and deſtructive of, the Religion they profeſſed? 'Tis poſſible there may be ſome Footſteps found of the Powers which they worſhipped, and of the Services the ſeveral Sects paid to them, towards the latter End; we have Accounts of thoſe, when they

were fully underſtood, clearly expreſſed in the Bible, and the Bible will explain them, as you will ſee below; and there is no Poſſibility of conſtruing the Accounts of them to any Certainty, any otherwiſe: But if they who writ the MSS. had loſt the Knowledge of theſe Things as far as their Neighbours, if they were conſtrued, they will only be falſe and Nonſenſe. If they had any Poets among them, and any of their Works be preſerved, they may ſerve to employ the Time of thoſe who can or will do nothing better; but no Truth, or Advantage to Religion, or even to Philoſophy, is to be expected from them.

If we conſider the Tranſlations of the *Hebrew*, we have the antienteſt and beſt, for any Thing we know, that the Church, when they had the beſt Opportunities, could procure. The little Knowledge that remained of the *Hebrew*, was all in the *Chaldee Jews*; there were no others, as far as appears to me, that ever attempted to tranſlate any Thing from the *Hebrew*, except ſome of the Fathers, who own they did it by the Help of them, and that they ſuſpected their Fidelity. Indeed thoſe *Jews* have done us an infinitely great Ser-

vice,

vice, in what they did in the LXX, and *Targum*, in translating indifferent Things so fairly, that they have shewed us, who now have the Advantage of Concordances, *&c.* the Nature of the *Hebrew* Tongue, and the Meaning of so many of the Words about indifferent Things, nay, the Meaning of the Roots, when used in indifferent Things, which are also used for Things which were not so, but of the utmost Importance; which enables us to translate the Words which were not indifferent to them, and which have been, and are now in Contest, between them and us; by which they have determined the Cause against themselves, for which they, as they call it, repent, and keep a yearly Fast, to expiate that Crime, to this Day. All the Translations into other Languages, I think, were but made from these; some of them by the said *Chaldee Jews*, and even that into the Language so much applauded, retaining the *Hebrew* Letter, and even since the *Alcoran* was writ, and into the Language as it was fixed by it. What are they all worth? Have not they all, nay, even the Part we have of that, most of, or all the Errors in Translation, which we find in the first, and many others, besides the Omissions and

Alterations they made in the Points in Contest, to answer their Tenets? If there be any better left behind, and still preserved, and now to be procured, can we tell who writ them? Whether they were Originals, or how they have been copied or preserved? Has there been any Church to preserve them? Were not all these Parts over-run with *Arianism*, &c. very early, and continued so till God was pleased to suffer *Mahometism* by Force to root them out, and prevail? Is there any Thing to be expected from these People, till that Sect confound its self, as *Heathenism* did? They cannot be capable of teaching Christians, but they may become capable of being taught by them.

Moses, and the rest of the inspir'd Writers, were to record Ideas of Persons and Things which existed, of Actions which were performed and past before Man was, before Writing was, since Writing was; of Things past, Things present, and Things to come, before this System, in this System, and after this System.

As the Accounts and Evidence in the sacred Writings are not only of Things which cannot be writ by any others, but writ by an infallible Hand, and so infinitely excel the Accounts or Evidence of

what

what was writ by the beſt of human Writers, at the reſpective Times each was writ, and are writ alſo in a Language, which for its Certainty, infinitely excells all other Languages: So the Evidence from the Circumſtances, or State of Things expreſs'd, which tend to prove ſomething not expreſly revealed or writ is infinitely ſuperior to any Conjectures which ever were, or ever will be made, by any of thoſe who did not, or ſhall not underſtand the State of Things when thoſe Books were writ, or the State of Things paſt then, or then to come, and deſcribed in them.

As the *Hebrew* Bible was the firſt Writing, ſo it contains a perfect Account of all the chief and firſt Beings and Things, not only of the Originals, but of the Copies; and as the Knowledge of the Copies are abſolutely neceſſary, becauſe from them we know the Original; and, upon a ſecondary Account, as every Action in this Syſtem is perform'd by them, as well within as without our Bodies: So therefore every Man, whoſe Circumſtances and Abilities will allow him, at leaſt, whoever pretends to qualify himſelf, to inſtruct others, ought to acquire that Knowledge

before he be trusted, or trust himself, with the Jargon of Men.

Divines, or Laymen so educated, would always be able of themselves to go to, and consult the Original, which admits not every shuffling Fellow with Rhetoric, or Logic, to quibble upon the Meaning of the Words, nor the Power of all the Men upon the Earth, after any Word is fairly construed, to alter it: Such would be able to distinguish between that false Pleasure which arises from the Jingle, and the Pleasure which attends reading a Language where every Word refers to a visible Idea; where the Images attend the Words, which not only shews the Certainty of the Expression, but makes the Description beautiful beyond Comparison, and carries Demonstration who composed it, in its Composition: Such would not run about staring, and talking of Nature, of occult Qualities, of Attraction, *&c.* be in Doubt whether there were any God, whether an Oath, Marriage, *&c.* might be dispensed with at Pleasure: Nor need we be at the Charge to breed Men to make Discoveries, and write Books to set up new Systems; nor need others spend their Time in reading such. And tho' it be true, that there are many Particulars in the

the *Hebrew*, which are not neceſſary for every one who is a Chriſtian to ſtudy, yet, I dare ſay, no Man will ever be ſo thorough a Chriſtian, without the Knowledge of thoſe very Things, in groſs, which ſeem unneceſſary, as he would be with them; and ſo on to Particulars.

Other Languages, the Works of Men, were intended to confound, and have confounded all whoever ſought for the Knowledge of the firſt or ſecond Cauſes in them; and at this Day, Men were ſo far from conſtruing the Words of Moment in thoſe who pretended to write about theſe Things, that they have not known the Manner of their Writing, or ſo much as what the Authors intended to write about. And all who at any Time ſince the Writings in other Languages were in Being, have intended to confound the Scriptures, have always endeavoured to perſuade Men to ſeek for Explanations of the Scriptures, ſo of theſe Things, in them, in Experiments, in their own Heads, or any other Way, rather than from the Fountain.

The Difference between the *Hebrew* and all other Languages, in Names or Deſcriptions, of Beings, Things, or Actions not ſeen, is, that the *Hebrew* takes the

Ideas

Ideas from Things ſeen or perceived by Senſe, ſo they are not to be miſtaken or altered. The ſame Word gives the ſame Idea to every Man who has ſeen or underſtands the Thing from whence that Idea was taken; the Words in all other Languages are arbitrary; ſo Words for thoſe Things are Metaphyſical, and every one is at Liberty to frame an Idea in his own Head for each Word, and fix it to the Word; ſo when you write or ſpeak ſuch Words, you do not convey your own, the borrowed, or any Idea, but leave the Reader or Hearer to take his own, or frame ſuch as he pleaſes; common Acceptation of one of thoſe Words is Nonſenſe; there can be no common Acceptation of an Idea from any ſuch Word; written Definitions fix them not, becauſe they vary as the Idea of each Writer varied. Hence 'tis very difficult to convey the Ideas of thoſe Things in written Tranſlations. Hence Confeſſions in Words of any of thoſe Languages give a Scope to Men, who have ill Deſigns, to miſapply them. For Example, as I have been informed, when an uncertain Doctor was aſked how he, when he did not believe ſome of the Thirty Nine Articles, to take a Living could ſubſcribe to them: He anſwered, every one of the

Thirty

Thirty Nine Articles was liable to be construed Thirty Nine several Ways, and every one was at Liberty to take any of them in which Sense he pleased.

As I am the first who has dared to shew the Excellencies and Beauties of the *Hebrew* Tongue, and the Imperfections of the rest, my present Readers ought to make me some Allowance, if I mention several Things which I think will be of Service, if not immediately, at least when these Matters are a little further pursued, examin'd, and understood. And as I am also the first who has broke off the Fetters clapp'd upon that Language, clear'd many of the Blunders in the present Translations, and by simple Constructions shewed many Definitions of Facts of the greatest Consequence to be known; and as no Objection can be made against any Assertion, till it be asserted, I am not only to answer Assertions which have directly or obliquely oppos'd them, but others, which may hereafter be contriv'd; nay, as far as I can, invalidate every Thing which may be offer'd in Evidence against them.

As the first Breach in Religion began by believing the Devil, that there were Powers in the Heavens, which were not in them; and the second, from imagining

that

that they ought to pay Services to them, in Return for the Benefits they received by their Agency; and as it was predicted that this ſhould be confounded; and as it was confounded, we are at Liberty to obſerve how it was done, to examine the Evidence which is preſerved and produc'd and what can be further diſcover'd, and explain it in the cleareſt Manner, Diſtances of Time, *&c.* will allow. And as it will appear, they could not imagine much further out of the Way, till they had confounded the *Hebrew* Tongue, and, as imagining gave the finiſhing Stroke in confounding this new Religion; ſo we ſhall ſuppoſe that the Confuſion of Languages, and imagining went on Hand in Hand together, till the Languges were ſo far confounded, that they had loſt all the Knowledge which had been convey'd or preſerv'd by them: And Imagination took Place, and carry'd it on, till a Man knew not what his Neighbour meaned by the Names or Attributes of the Gods in this Religion; and ſo knew not what he worſhipp'd nor for what he worſhipp'd.

Beſides, the Changes which befel the firſt Language among the Heathens, by their forming Alphabets, and giving different Powers to ſome of the Letters, *&c.* and

and thereby confounding that Tongue; or when they met with a Thing which had not a Word in that second Language, or imagin'd Powers or Actions which did not exist, or were not perform'd, for which there could be no Words in a Language fram'd from Things, Powers and Actions, they would fall to coining of Words: And as 'tis visible now, that when they coin'd a Word for a Thing for which there was no Word in their corrupted Languages, they did not form a Root, and give the Thing an expressive Name as the *Hebrew* had, but gave it some Name, which had no Relation to any Root in their Language. 'Tis plain the *Greeks*, and more especially the *Latins* had, when they form'd their respective Languages, lost the Knowledge of those Powers, because, if they had understood them they would, as those who spoke the *Hebrew* did, have us'd Words expressive of them, and such as were us'd for other Agents and Actions in their respective Languages, and not have given most of them Nick-names, which have no Relation to any Word in their respective Languages, nor to those in any other that we know of, nor to any visible Action or Power whence the Idea could be taken. By this they confounded the Attributes,

Atrtibutes, and apply'd to the Power of, and invoked one for that which belong'd to another, and ſo loſt the Knowledge of them all. If it be ſuggeſted that theſe Names might be each of a Root, and expreſſive in ſome other Languages, and that they were only borrow'd for their Gods; and the Root of each, or any one of them, was not admitted into the Tongue or Language: It would ſeem as hard to ſuggeſt this, as to take the Caſe as I have ſtated it, to borrow a Word for the Name of a God, which they did not underſtand; and if they did ſo, that not one Author ſhould tell us what one of them meant, or where, or from what Language they borrow'd it.

When they were in this State, their Language confounded, and they ignorant of the Things, if they had given expreſſive Names, other than King, Lord, or ſuch general Name to Things, Powers or Actions, which did not exiſt, or were not poſſeſs'd of the Attribute, but only in Imagination, thoſe Words would have miſled and confounded the Worſhipper or Reader, and have left them in the Dark, as much or more than arbitrary Words did. Thence, when the ſame Author in theſe modern Languages hiſtorically gives you

you Descriptions of a Power or an Agent and also its Name, or an Epithet, or, *&c.* if the Word so used be descriptive, 'tis Odds but that it is opposite to, or wide of the Description; In arbitrary Names or Words which have no Root, though the Word cannot contradict the Discription, 'tis Odds but that any two Descriptions thwart one another, and the arbitrary Word will not help you to rectify that which is false. If you make a Collection, it cannot be called a Concordance of the Emblems, Epithets or Actions, Prayers to, Praises, or, *&c.* of any one of the Heathen Gods, one says one Thing, another another; so one destroys the Authority of another, and there will remain nothing: So that in the first Language, if you learn the Words where the Things are understood, the Words express the Things, Powers, Actions, *&c.* they are used for: In the others, when you have learn'd the Words, you must enquire of those who never understood what any Thing was, to know what Things, Powers, Actions, *&c.* they stand for.

The *Greek* and *Latin* Poets could not have writ their Accounts of the Gods in the *Hebrew* Tongue, if they had understood it perfectly; it was not capable of being

being applied to Fables; for if a proper Word had been used for every Agent that would have express'd what the Agent was; and afterwards if they had ascribed any Actions to it, which it was incapable of performing, the one Part of the Sentence would have given the Lie to the other. The Description of their Gods in the *Hebrew* is perfect and true, though they imagin'd that the Course of Things were determin'd by the Circulation of the Heavens, and so made Observations for those Things which were discoverable, and perhaps for something more: They could not go far from the Truth, till they had changed the Names; and as 'twas done together, 'tis hard to determine whether the Confusion in their Language by Writing, *&c.* or their Desire to imagine, had the greater Hand in giving these arbitrary senseless Names to these Powers, their Gods. For even with the Language they had, if they had understood what Power each of their Gods had, they might have fixed a Word in a Root for each of them, descriptive of the Species of Power or Action they intended to comprehend under that Attribute; but then they could have attributed nothing else to it; and if they had had a Mind to have given another

Attribute

Attribute to that Power, it either must have been secondary, and comprehended in the first, or else it would shew a Contradiction, give the Writer the Lie, so as you could neither form a God in the *Hebrew* Tongue without a Foundation of Truth, that is, without expressing his Essence, Substance, Power, or Actions by his Name; so you could not affix a Name of Power or Action to any Thing but to such Essence, Substance or Things, as were possess'd of it. And tho' the Heathens, who spoke *Hebrew*, thought they ought to apply divine Service to the Heavens for the Powers in them, and were mistaken in that, the Words are properly apply'd to the Powers, properly, and so were proper Names of Condition, of Action, of Office, and truely, and so a Language of Truth; and the single Word, the Name, gave a better Description of the Thing than all the Poets, *&c.* with all their Numbers of Words in other Languages, could do; much more, are they preferable to the Jingle of insignificant Words, compos'd of Imaginations and Falshoods.

The Antients, indeed, before Writing, as simple Animals or Brute Creatures, had each Species, as 'tis term'd, their Instinct, and peculiar Manner of acting, or had di-

ſtinct Parts ſuited to their peculiar Inſtincts or Actions, exhibited each of theſe Powers, by a Creature, or the Intelligent, or ſome other Parts of a Man or Woman, and ſome of thoſe Parts of the Creature which diſtinguiſh'd the Inſtinct, Action, or, *&c.* joined with them; as for Example, by what has come down to us, *Pan*, by Part of a Man, and the Parts of a Goat or Satyr, which diſtinguiſhed the Creature, and the Inſtinct or Appetite, and not by a whole Man, except it were with *Inſignia*, to diſtinguiſh each, becauſe all Men have not the ſame Inſtincts, at leaſt let them not appear in the ſame Degree of Action; ſome are libidinous, ſome chaſte, *&c.* But when Writing took Place, and the poetical Manner of Writing was introduced, the Poets could not repreſent the Actions of Agents but by Agents. When they were to repreſent the Actions of the whole, or of each Power in this Syſtem of Air, which they call'd Gods, they could not repreſent or exhibit them to Senſe, or mechannically, they did not underſtand them; and 'tis likely, if they could have done it in that Manner, the Itch after imagining was ſo ſtrong, it would not have ſuffer'd them to have been bound by the Rules of Truth and have done it. There were no other mechanical Agents to repreſent them

them by, not other Agents in this Syſtem, but ſimple animated Bodies, which they could not uſe for the Reaſons aforeſaid; beſides, Animals compounded of Body and Soul, Men and Women; when they repreſented the Action of theſe Agents or Powers by the Actions of Men and Women, who could think; whether the Poets thought there was ſomething in each of theſe Agents or Powers like the Soul of of a Man, or what it was in Man which they ſuppoſed capable of thinking; whether they thought the Soul of Man acted or thought mechanically, is not eaſy to know; but the Manner of their Writing has made Men ſince believe, that they were not only thinking Beings, but really by ſome Devils, by ſome Men and Women, or their Souls.

Several have attempted to divide the Religion of the Heathens among three Sets; the Poets, the Philoſophers, and the States. I have ſhewed it was orignally one; that the Knowledge of it was loſt by Degrees, that the Poets help'd to loſe the Remainder: And as I ſhall ſhew below, when they knew not what was Active, what was Paſſive, what moved, what ſtood; the Philoſophers attempted to retrieve ſcatter'd Notions of ſome Pow-

ers in Nature, but knew not in what. Very late, when all the Knowledge of, and Reverence to these Gods was quite lost, and Men set up Sects of Atheists, *&c.* the Governments for their own Security were forc'd to interpose and appoint Laws, many whereof are still extant, to oblige Men to worship such Gods as they had, to pay such Services as were in Fashion, *&c.* From what *Josephus*, &c. have writ, that the Viceroys sold the *Jewish* Priesthood, and to which *Simon*'s Offer refers, it has been suggested, that the Princes had no Regard for their Religion; but that is a Mistake, they thought the *Jewish* Religion no ways concern'd them; none were ever so wicked as to do so in the Religion they believ'd and profess'd: And the Viceroys, whether they were such as kept the Heathen Religion, or Atheists, who pretended to conform to the *Jewish* Religion, had no Concern for their Religion, and put in those who best serv'd their Turns.

These Theological Writings consist chiefly of two Parts, the first, the Genealogy of these Gods, that is to be subdivided into antient and modern. In the eldest they, under a Veil, aim'd at conforming their Names and Succession to the traditional

traditional Account they had from the Beginning, or to the Deſcription which *Moſes* gave of the ſeveral Steps in the Formation of the Machine. If all the miſconſtrued Words were ſet right, which is very difficult now, becauſe, as the *Greeks* by Degrees loſt the Remainder of the Knowledge of theſe Things, they miſtook the Meanings of the antient Words, and gave them other Significations, to which our *Lexicons* conform, as the beſt Judges have own'd: And as ſeveral of the original Words of the *Greeks* and *Latines* are miſtaken or miſconſtrued, we cannot poſſibly know what they meant by Words us'd for ſuch natural Things and Actions, becauſe we have no certain Teſt for the Uſe of thoſe Words in thoſe Languages, in thoſe Times, few of thoſe being us'd in the New Teſtament, and thoſe long after; and our *Lexicons* being framed to Uſages long after. And what makes it ſtill more difficult, I am afraid our Critics have been conforming the Letters of the old Words to the modern *Greek*. I ſay, if theſe were ſet right, one might bring them pretty near the Truth; but even then they would be but poor Performances. The latter of this Sort, except ſome which are Copies of *Moſes*, will puzzle one very

much, after one knows from the Bible what they aim'd at, to know what they meant. The ſecond is the Deſcription or hiſtorical Accounts of the Actions of theſe Gods; they have not in them kept each Perſon repreſenting a Power to the Character, nor to their reſpective Parts, in any of the Farces they made them act; nor have they ſo much as obſerv'd the Rules which thoſe who ſucceeded them laid down for Romances, Stage-Plays, *&c.*

The very Hiſtorians, whoſe chief Buſineſs was to relate the Actions of Men, and only to ſpeak occaſionally of their Gods, had not much better Ground to go upon; for tho' ſome Princes had kept Records in Writing, by Conqueſts and other Accidents they were frequently deſtroy'd: So what is before Writing, or where it was wanting, either of their Men or Gods, came from the Prieſts, or from Hear-ſay, or was forg'd; there could be no certain Evidence of ſuch Things before, or without Writing; therefore no doubt they thought they might ſafely forge what Accounts they pleaſed: Perhaps they were not aware that there was any Method to detect them, or that there was a perfect Account of their Gods, in Writing; and perhaps

haps it may be ſaid they got the beſt Accounts they could of them. Their Forgery appears by the Accounts they gave of *Moſes* and the *Iſraelites* going out of *Ægypt*, &c. ſhew'd by *Grotius*, *Abrahamus*, &c. cited in *Witz Ægypt*. p. 214, *&c.* Some Excuſe may be made for them, in that, when they lied for their Gods and their Country; but it appears they had no Regard to their Characters, even by their Accounts of Things which they knew would remain, and are ſtill to be ſeen, as you may ſee, by comparing their Deſcriptions with the Accounts *Greaves* and others have given us of the *Ægyptian* Pyramids, and in many other Things, eſpecially in their Accounts of Time, which all ſhew they had no Accounts in Writing till very late, and then but of very few Things.

As ſome who never look'd further than the Heathen Writings, when they were arriv'd at their Perfection, place the Height of Knowledge at that Time; ſo others who had looked a little higher to the Times, when they were beginning to write, and no further, and found them perfectly ignorant of all Science, and were themſelves ignorant of the Cauſe, took it for granted,

that Knowledge must be acquir'd by Degrees, and encrease or grow gradually from the Beginning; and concluded from thence, that Mankind, long before that, for Example, in the Time of the *Jewish* State, must be next a-kin to Brutes, and have talk'd, preach'd, and writ of them in every Article of Science, not only in human, but in divine Knowledge, as such. I hope I shall shew the Difference between them and the People they have treated so.

When they had lost the *Hebrew* Names for Things or Actions, and found other Words for them, and gave new Descriptions of the Things, each Nation pretended to the Discovery of the Thing, Action, Use, or *&c.* For Example, the *Grecians*, *Romans*, *&c.* who knew nothing at first, as they acquir'd the Knowledge of any Thing, would rarely own whence they had it; but, like our modern Thieves, would tell you, the Thing was never known before, and a Thousand Lies about their Gods, Men, the Time when, and Manner how they invented it. And such Stuff as this is pick'd up to discredit the Relations of Things reveal'd, or writ historically in Scripture; tho' *Jer.* xxxvi. 18, the Matter they writ with be express'd; and *Ezek.* ix. 2, the Instrument or Vessel that held

it;

it; and *Jud.* v. 14, *& al.* the Tool they writ with; and *Jer.* xxxvi. 23, the Thing in which they writ, a Book, a Roll, frequently mention'd, there described to have Leaves to have been cut asunder with a Pen-knife, how many stupid Stories have we of writing upon Leaves of Trees, Rind of Plants, Tables and Boards cover'd with Wax, with an Iron Tool like a Bodkin, *&c.* And tho' Dr. *Hide*, in his *Rel. Vet. Pers.* tells you at large, that *Zerdusht* writ his Book in Skins, beautified the Letters, *&c.* Dr. *Prideaux*, in his *Connect.* Vol. I. p. 495, at the same Time he tells you that Parchment was us'd from the Beginning, repeats these idle Stories, and tells you, that they made *Eumenes* the first Inventor of Parchment. What Objections have been made against the Veracity of the Scripture, upon a Supposition that the *Jews* had not the Knowledge of the Use of the *Loadstone* or *Needle* (for either will serve) in Navigation; but the Knowledge, at least of that Use of it, was invented long after; and that they could not sail to the Land of עפר *Opher* (the Dust Coast) without it, every one knows. The others assert they coasted it, which those who have sail'd in those Seas say, is impossible

impossible to be done against the Trade-Winds, Tides, *&c.* The very Acts they make incredible, without such Knowledge, and many others are without Difficulty, when 'tis shew'd by the Scripture, that they had the Knowledge and the Means necessary: What *Lucretius*, in plain Words, attributes to the gross Air, the Spirit, and shews how it presses the Iron to this Stone, *Plato* attributes to the divine Force in their God, the Air. *Johan Kirchman, de Annulis*, p. 129. *Plato* in *Ione*— "It is not Art which makes thee Excel, as I just now said, but it is a Divine Power that moves thee, such as is in the Stone which *Euripides* named the Magnet, and some call the *Heraclian* Stone: which attracts Iron Rings, *&c.*— *Austin* speaks of the same B. xxi. of the City of God, chap. iv. We know that the Magnet or Loadstone is a wonderful Attracter of Iron, *&c.* Dr. *Hide* in his Religion of the Antient *Persians*, p. 495, shews, that the *Chaldee Jews* mention the Loadstone in their eldest private Writings, and that the *Arabians* understood its Uses; and that some have thought that the Heathens made an Emblem of it in Worship, which he thinks

is

is a Mistake. This Stone is six Times mentioned in Scripture, by the Name פנינים. M. פנה " to turn the Face, to turn, to be turned from one to the other; to be turned about or towards any Thing; to see any Thing by turning ones self; to turn to, from, back, look back, look to, to be inclined, or decline, to return, &c. פן or פנה an Angle," the נ doubled (we have no expressive Word) that which is turn'd, or turns, and regards the Faces of some Thing or Things, which shift, and so makes, takes, or gives the Angles. The Condition which makes Iron and other Things follow it, is express'd, *Job.* xxviii. 18, משך ἑλκυστὸν, *Attraction.* Its Colour is described *Lament.* iv. 7, by אדמה, Flesh-colour'd, ruddy, as 'tis when dug, and more approaching black, as Flesh, and many of those Stones are, when each of them are dry'd and their Parts contracted; of the Colour of reddish Clay. Its Usefulness, so Worth, is express'd by יקרה, by טובה, &c. because no other Stone of that Size is of any real Value, except a Spark of Diamond, to cut Glass. I need not enter into the further Construction of the Texts, nor of the Translations, but leave them till the Causes of its Turning, Pointing,

Attraction

Attraction and other Uſes, be ſhew'd in their Courſe: This is enough for this Place. What Numbers of impudent, ſtupid Lies, have been told of the Ignorance of the Antients, and the modern Inventions of Teleſcopes! tho', as I have ſhew'd, they, nay, even the reflecting Sort, Obſervatories, *&c.* are mentioned in Scripture: And tho' they knew not that, yet when they knew that the Tables they calculate by came from the People of thoſe Times, would the Fools imagine themſelves, or make us believe, that they made thoſe inimitable Obſervations, by which theſe now calculate, with their naked Eyes? No, they had thoſe, and other Helps, theſe Creatures know nothing of. The Scripture, and thoſe Tables, I think, are the only Things which ſurvived the Confuſion of Languages; which is, in a Manner, Evidence, that thoſe Tables were, as I hinted, made by ſome Method of Numbering, or by Lines on Charts, prior to writing with Letters, So of many other Branches of Science.

The Miſchiefs that theſe Vermin (the Poets and Hiſtorians) did, by praiſing their Heroes in their Farces, or Princes for conquering Countries, and thereby inciting other Princes to imitate them, were inexpreſſible

preſſible, were the Cauſes of the greateſt Miſeries which befel Mankind, as has been obſerv'd by Dr. *Prideaux* in his *Connection*, *Vol.* I. *p.* 489. and others.

When theſe Prieſts, Poets and Hiſtorians had mudled the Affair, ſo that none then knew what they meant; now and then a Man, who had ſome Spirit or Ambition in him, and was not willing to ſit ſtill with this, runs to the Prieſts of his own and other Countries, enquires about the antient Repreſentations upon their Pillars, *&c.* takes their imperfect Accounts, perhaps got initiated, and ſo to be permitted to view ſome of them in their *Adyta*; and from them gather'd what he could, that Knowledge being then as much darken'd as Writing. That not ſatisfying him, he ſcrapes Acquaintance with ſome ſtrolling *Jew*; nay, indeed ſome of theſe went into *Judæa*, and got what they could from them; but if any went before the Captivity, they found the *Jews* very ſhy in giving any Account to the Heathens about thoſe Affairs; ſuch were not at any Rate permitted to proceed farther than the outward Courts, nor ſuffer'd to ſee any Thing in their Temple, much leſs in their *Adytum*; the *Jewiſh* People were not ſuffer'd, nor any, except the High Prieſt.

Priest. After the Captivity, the *Jews* knew very little themselves of those Things; and when the Translation, call'd the LXX, was made, as I have shew'd, they did not so much as make the Formation intelligible, nor made any Discovery about what any such wanted, about their Gods, their Actions, *&c.* except only the Sun, Moon and Stars; and the Heathens, I mean Poets and Philosophers, are full of that, tho' they took the Words for the Sun, and Moon and Stars, which were for the Fluxes of Light from them; nay, long after this, as St. *Jerome* and others inform us, they would not shew the little that they knew; but however, in this State of Confusion, with what they thus pick'd up, and under the Restriction of saying nothing against the Religion of their Country, these bold Fellows set up for Philosophers, turn'd Doctors; each establishes a Sect, and their Disciples branched out still new ones upon different Principles; some of which they had pick'd up from the *Jews*, which were true, and others which they imagined, and so are not worth mentioning. Out of these each aimed at framing a Scheme or System; but the Parts would not tally. However, they ventured to commit that Stuff to Writing, at first in Words which could have

have no fixed Meaning, because those who first used them made them Originals; and which, by the Confusion of their Languages, have no Roots, which they could not have done in the *Hebrew*, without shewing pure Nonsense: And the Studies of Men ever since have been spent, some in pretending to explain their Notions, some to detect them, and so diverted Men from pursuing the Truth. It will be very surprising, if ever their Interpreters find out their Meanings; and it is impossible that ever they should find by them true Descriptions of the Things and Actions they aimed at; still lower, when others could not understand the old Descriptions of the Formation of this System, nor make any Thing out from what these had done, and knew not how to contrive any new ones; they made the World make itself by Chance: All this contributed to the grand Design of bringing Men back into the Dispensation of *Christ*.

Let this Difference be all along remembered and considered; we have the *Hebrew* Books, and the Translations in our Hands, and so can compare the Words found in other Languages with them; which enables us to guess at the Meanings of many of them, which none of the

Antients

Antients (except the *Jews*) had; so they, when a Word was once wrong spelled, had nothing to help them to retrieve the true Spelling, or the true Meaning of that Word. We have the settled Powers of each Letter in a spoken, living Language, to compare and settle those in others by; they had none, but each those they were forming.

Though I, to illustrate my new Assertions, have been forced to produce all this in Evidence, 'tis nothing but what the celebrated Philosophers of our Times not only affirm in Words, but in Facts; for as some of them understood a little *Greek*, and any of them a little *Latin*; and as most of those Books have been translated into *Latin*, we must suppose they had the Modesty before they set up any Schemes of their own, to look into those Books they could read (and should have look'd a little farther) to see whether it had been done by others: And sure those great Men, who set up Systems of Vortexes, Attraction, Projection, *&c.* found nothing better among these Authors, or else they would never have offered their own. And do not all they set their Hands to this, who have followed any of these modern Schemes?

Still lower, when they had loſt all Knowlege of the true God, and the ſecond Cauſes or Agents here, the falſe Gods; ſome, who ſaw that all this Trumpery clear'd nothing, began to frame, as they call'd it, the Law of Nature, out of their own Heads; began to gueſs, as they call'd it, Reaſon, what God muſt be, what muſt be God; what muſt be Religion, and what Religion muſt be; they had not heard of *Aleim*, or knew not what it meant; they found no Evidence fit to direct them; therefore they determin'd Religion muſt be natural Morality, and Morality muſt be natural Religion, and conſiſt in the reciprocal Duties from one to another in a Commonwealth. Theſe Men were even then juſtly treated as Atheiſts; yet this is the Foundation of our Naturaliſts, and which they (I wiſh I could ſtop there) ſet up in Oppoſition to the Revelations made to the *Jews*, &c. and which our Divines continually cite.

When that would not take, they attempted to become great by the Art of Oration, by learning to dreſs up Imaginations and Falſhoods under the ſpecious Appearances of Truth, to gain the Populace, to deſtroy a Rival, to carry a Cauſe, *&c.* Though impoſing upon Mens

Judgments by false Reasoning, especially upon Bodies of Men, Judges, *&c.* be one of the greatest Crimes, was Part of *Satan*'s Means in his first Attempt, his giving false Evidence, is infinitely worse than Coining, and uttering false Money, or making and vending any other false Commodity; there has been the fewest Laws made against it, the fewest Examples lately to deter Men from it, nay, the Artists at it have met with greater Encouragements and Rewards, than those of any Vice whatever. This we have learn'd from Rhetoric and Logic in the Classics.

When this Art was arrived to such Perfection, and there were such Numbers of Artists, that in any Contest neither Side wanted Advocates who would make any Thing appear to be true, for Money; they were of little Benefit to one great Man against another, served only to catch smaller Prey: So at last, to get to be great, they were forced to use the other Part of the Means which *Satan* had used at first, Promises and Bribes; so that which began the false Confession, ended it. Some of the Heathen Books are left among us, as some of the *Canaanites* were left among the *Israelites*, to prove them; and so are these Dreamers suffer'd, who start old Objecti-

ons

ons every Day. A Man who understands the Original, may safely study and attempt the explaining of these Farces, and see the Vanity of these Notions; but he who does not, meddles with them at the Risque of himself.

As 'tis said to the *Jews*, *Deut.* iv. 6, *This is your Wisdom and your Understanding*, &c. so they, by departing from it, and losing their Language, were reduced to nearly the same Degree of Ignorance in the two chief Points, as is declared and predicted, *Isa.* xxix. 10. *For the Lord hath poured out upon you the Spirit of deep Sleep, and hath closed your Eyes: The Prophets and your Rulers, the Seers, hath he covered, and the Vision of all is become unto you as the Words of a Book which is sealed, which Men deliver to one which is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: And the Book is delivered to him which is not learned, saying, Read this, I pray thee; and he saith, I am not learned.—And their Fear towards me is taught by the Precepts of Men*, &c. Isa. xliii. 27, *Thy first Father hath sinned, and thy Teachers* (Interpreters) *have transgress'd against me; therefore I have prophaned the Princes of thy Sanctuary.* Jer. viii. 9, *Lo! they have rejected the Word of*

the Lord, and what Wisdom (the Wisdom of what Thing) *is in them?* Amos viii. 11. *I will send a Famine in the Land, not a Famine of Bread, nor a Thirst for Water, but of hearing the Words of the Lord*, &c. as 'tis said to *Babylon* and *Chaldea*, while their Language and revealed Knowledge of these Things were perfect. *Isa.* xlvii. 10, *Thy Wisdom and thy Knowledge it hath perverted thee* (caused thee to turn away.) The *Jews* must know what the *Chaldeans* knew, when they returned: And it appears by the Apocryphal Books and *Targums*, that the *Jews* had then lost their Knowledge of those Agents, guess'd poorly at the Objects, and supposed the *Gentiles* worshipped Images: So when those were lost. 1 *Cor.* i. 20, *Where is the Disputer of this World?* I may answer, *Jer.* x. 14, and li. 17, *Every Man is brutish, by his Knowledge*; (more brutish than to know) so far from discovering the great Author, that after the Knowledge of him, of the Agents here, &c. were revealed to them, they first lost the Knowledge of the First; after that, of the Second; and, without Revelation, could not so much as discover the immediate Hand that delivered the present Benefits to them.

As

As the Soul, or Mind of Man, cannot subsist without Supplies or Support, any more than his Body; as nothing can supply the Mind of Man, except he sees, or supposes he sees, a Power in some other Being sufficient to afford such Supplies as the Soul requires, and supposes himself so far in the Favour of that Being, that he will afford his Soul those Supplies, expressed in that beautiful Parable *Luke* xv. of the *Gentiles*, the younger Son, who, together with the elder, the *Jewish* Line, while he was in his Father's House, the true Church, wanted nothing; there was Plenty of Food for the Soul, as appears by the Speech of the younger Son to himself, and of the Father to his elder Son. After the younger Brother, possessed of his Share of Knowledge, went into a strange Country, from God, and spent his Substance, the Evidence and Knowledge of God, and fell into spiritual Fornication with these Agents, while he preserved the Knowledge of the Operation of these Agents, which was sufficient to employ his Mind; and supposed, from the great Performances that he saw, that there were some further Powers in them which he might depend upon, which were those, his elder, Brother, *Moses*, the Prophets,

and true Church, call Harlots, and those sacred Penmen charge him with spending his Substance with, in riotous Living; he went on merrily, made no Complaints: But when this spiritual Famine, which I have described, came upon them, when they had lost first the Knowledge of God, and next the Knowledge of the Powers and Operations of these Agents; then our fine Gentleman, who had set up for himself, entered upon another Project: He would join himself unto a certain Citizen, perhaps to *Nebuchadnezzar*, or to a King, or *&c.* of *Athens*, or of *Rome*: The Citizen sent him to feed Swine, the most opposite Employment to those in his Father's House, nay, to the old Heathens, which could be thought of, to force in People to worship Gods and Images, set up by the Appointment of the King, the Senate, or *&c.* to perform all Manner of brutish Rites, to gratify beastly Lusts, to believe stupid silly Stories, to break through all Rules of Virtue, and prosecute the most destructive Vices. He would then have been content with the Husks, the Outside of Food, in which Food is formed; with feeding upon the Contemplations of those Powers in the Heavens, and no Man would

would give it him; they had none who could teach or instruct in that Knowledge, they had left that for Food to Brute Creatures. This was that State, and that Time, when our Teachers tell us, Men were arrived to the Height of Wisdom: This had the happy Effect intended upon him, let him see, nay, feel his Condition, in that strong Idea Hunger; brought him to reflect upon the Plenty in his Father's House, and to return and make that glorious Submission and Confession, *Father, I have sinned against Heaven, I have abus'd those Evidences exhibited in the Heavens, of thy Essence, Personality, Power, Goodness, &c. and set them up against thee, call'd them Father, attributed Knowledge to them, and Property in the Things they give us; they know not, they cannot see, and they are thine: Much more have I sinn'd against thee, to whom I owe my Being, and the Enjoyment of all these Things, with the Aggravation of doing it in thy Sight, before thee who seest all Things. I am no more worthy, I cannot expect to bear the Name of thy Son, to be initiated and received into thy Temple: Permit me to come into the outward Courts for several Generations, as a Proselyte.* This was a Qualification at once to admit him into those happy Terms,

that glorious State of the Gospel. His Father receives him with the greatest Joy and Marks of Favour, to wear a *Robe*, which covered all his Nakedness and Poverty; to wear a *Ring*, the Insigne of him who was next to the King's Person, and admits him at once to that Feast which none but those who are thus qualified can receive any Benefit by. The Murmuring of the *Jews*, and the Apology of the Father, is now plain enough.

A Man who knows nothing of the Matter, what all this Confusion was for, must think, the Trouble of learning Languages, especially as 'tis now managed, very great: If that had not been, for any Thing that appears to me, Christianity could not have kept the Ground it has; and he, humanly speaking, 'tis very likely, must have been born an Idolater, a Worshipper of the Heavens.

As several have pretended to make an Exception to what I have affirmed in general of all Heathen Languages, and assert, that the *Arabians*, and none else, have preserved the Usage of the antient, or *Hebrew* Tongue, and retained the true Meaning of the Words in it, I must endeavour to state that Case, and shew, that if what appears of that Language prove

any

any Thing, it proves most of the general Things I have asserted.

About Eighty Years ago, when Christians found they were imposed upon by the Writings of the *Chaldee Jews*, and the Imaginers found they could do little or no Mischief upon the Credit of them; and when most of our new Religions or Sects were spawn'd and hatch'd, the only Project that was pretended to be about the Improvement of Learning and Knowledge, and so of Religion, by Languages, was to send Men to *Turkey*, to learn the *Arabic*, or the Language of the *Alcoran*. The Clergy of *Sion College* petitioned the Mayor and Aldermen of *London* to give Encouragement to them. Others abroad, who knew it served their Purposes, gave great Assistance in this Affair. *Ravis*, &c. brought home MSS. *&c.* and assumed to themselves a Degree of Knowledge superior to their Neighbours, upon a Presumption, that this Language could convey more Knowledge than the *Hebrew*, &c. So it was to settle a Trade, to send Missionaries to fetch Knowledge about Religion from *Turkey*, and export it to the *West Indies*, and thereby induce us to neglect the Original, and our Home Products

or

or Improvements out of the Original: But this Commodity would not sell but among Friends; so all who attempted it, were baulk'd, and the Project has, in a great Measure, lain quiet ever since. Indeed it has been hung upon, as you may see, by a Disciple of *Lud. Capellus*, in his *Phaleg* as he owns to be, with high Encomiums of him, at *p.* 90; which Language he, at *p.* 66, calls, as indeed it is, their *Sacra Anchora*; till one (I hope for the sake of his Character, when in his second Infancy) has, as it appears, been persuaded to divert himself, by shewing us how one may, from the *Arabic*, conjecture about, and play with the Meanings of Words in the sacred *Hebrew* Text. And another has asserted what none before him ever durst, about it, and I hope none will ever do the like again; and has taken such Methods of proving it (to pay in his own Coin) as have demonstrated, that he has no Ideas of the Agents in this System, nor of their mechanical Powers and Actions upon other Things, nor of those Things, any more than those who used the Language he has studied and sets up, had, or has; and, consequently, none of the Use of Words which are

are substituted for them in the *Hebrew* Tongue; and many other Things, which I shall not in this Tract mention.

Let us enquire what Opportunities the *Arabians* had to come by this Knowledge: Suppose they were of the Race of the Originals, who came up with the *Israelites* out of *Ægypt* into the Wilderness; the then *Israelites*, whom they conversed with, had, in a great Measure, lost the Knowledge of the first Revelations, and had not acquir'd the Knowledge of the written Manifestation. 'Tis true, they might see all the Miracles and Appearances, nay, hear the Covenant made, *&c.* and know something of the Manner of Writing it. What they did about Writing, will be enquired into in Course. 'Tis plain, they did not accept of that Covenant, but deserted; and it does not appear that, after this, there was any Correspondence between them and the *Jews*, except that they were forced to make Presents, or deal with *Solomon*. 1 *Kings* x. 15, and 2 *Chron.* ix. 14. *Now the Weight of the Gold — Besides that, he, had — and of all the Kings of* Arabia; and that they dealt with *Jehoshaphat*. 2 *Par.* xvii. 11, והערביאים, *the* Arabians *brought him Flocks, seven thousand, and seven hundred* Rams, *and seven*

thousand, and seven hundred He-Goats. As they did with *Tirus*, *Ezek.* xxvii. 21, for the same Sort of Cattle; but that they remained Heathens and Enemies to the *Jews*. It appears, *Galat.* iv. 25, that *Sina* was a Mountain in *Arabia*, and 'tis likely they pitched there; and tho', as I have shewed above, that there were other Families settled in those Parts, and gave them several Names; whether they drove those out, or mixed with them, they gave that Country its Name. *Jer.* xxv. 20, 24. *Ezek.* xxx. 5, Enumerating those who were to be published, *and all the Kings of* Arabia, *and all the Kings* הערב *of the mingled People that dwell in the Desarts:* Whether this became only a Name for that mixed People which came up from *Ægypt*, settled in, and gave the Name to *Arabia*, or to all *Banditti*, wherever they pitched their Tents; and that there were such in every Wilderness, at vast Distances, is not material. We find not that they gave Name to any Place but this, as *Isa.* xxi. 13, *The Burthen upon* Arabia. *In the Forest of* Arabia *shall ye lodge, O ye travelling Companies of* Dedanim. Jer. iii. 2. *In the Ways hast thou sat for them, as the* Arabian *in the Wilderness.* Isa. xiii. 20, *Neither shall the* Arabian *pitch Tent there.*

there. That they were Heathens of the worſt Sort, and Enemies to *God* and *Iſrael*, 2 Chron. xxi. 16, *Moreover the Lord ſtirred up againſt Jehoram the Spirit of the Philiſtines, and of the Arabians that were near the* כושים *Æthiopians* (Cuſhites, of whom *Jethro*'s Daughter was one) *and they came up into* Judah, *and broke into it, and carry'd away all the Subſtance that was found in the King's Houſe, and his Sons alſo, and his Wives, ſo that there was never a Son left him, ſave* Jehoahaz, *the youngeſt of his Sons.* Ibid. xx. 1, *And the Inhabitants of* Jeruſalem *made* Ahaziah, *his youngeſt Son, King, in his Stead; for the Band of Men* (Troop of Thieves) *that came with the* Arabians *to the Camp, had ſlain all the eldeſt.* Ibid. xxvi. 7, *And God helped him againſt the* Philiſtines, *and againſt the* Arabians *that dwelt in* Gur-Baal. Nehe. ii. 19, *But when— and* Geſham *the* Arabian *heard it, they laughed us to Scorn.* Ibid. iv. 7, *And it came to paſs, that when —And the* Arabians *heard that the Walls of* Jeruſalem *were made up, and that the Breaches began to be ſtopped; then they were very wroth.* Ibid. vi. 1, *Now it came to paſs, when — and* Geſham *the* Arabian, *and the reſt of the Enemies heard that*

I had builded the Wall, &c. 2 Esdras, xv. 28; *Behold an horrible Vision! and the Appearance thereof from the East, where the Nations of the Dragons of* Arabia *shall come out.* 1 *Mach.* v. 38, *All the Heathens that be round about us, are assembled unto them.— He hath also hired the* Arabians. Ibid. xi. 16, *So* Alexander *fled into* Arabia, *there to be defended. But — For* Zabdiel *the* Arabian *took off* Alexander's *Head, and sent it to* Ptolemy. V. 39, Tryphon— *went to* Simalcuae *the* Arabian, *that brought up* Antiochus, *the young Son of* Alexander, &c. *Ibid.* xii, 31. *Wherefore* Jonathan *turned to the* Arabians, *who were called* Zabadeans; which shews their Religion, which came from the Word צבאות The Powers, the Denomination of a chief Sect of the Worshippers of the Heavens. And their King's Name above, *Zabdiel*, compounded of the same Root, as all the Translations sound it, and אל God, joined. 2 Mac. v. 8. *In the End thereof he had an unhappy Return, being accused before* Aretus, *the King of the* Arabians, &c. *Ibid.* xii. 10. — *And five Thousand Men on Foot, and five Hundred Horsemen of the* Arabians *set upon him*— Judas *got the Victory; so that the* Nomades (Herdsmen) *of* Arabia *being overcome, be-*

sought

sought Judas *for Peace— so they departed to their Tents.* They are named as People of a strange Language, *Acts.* ii. 11. And it appears, *Gal.* i. 17, that St. *Paul* was once in some Part of *Arabia.*

We have traced these *Arabians* through the Scriptures and *Apocrypha*; it appears they were the Scum of *Ægypt*, &c. And there is not the least Appearance that they retained any Knowledge of the true Religion; 'tis plain that they all were Heathens, and at least some of them *Zabeans*, which seems to be the Sect the furthest removed from the Truth, and against which many of the ceremonial Precepts were levelled, as appears in *Walton's Prologomena* in *Biblia Polyglotta*, p. 94. § 8. Nay, though some Tribes of People who were settled in those Countries before these came there, had Cities, *&c.* And though they were inclosed on three Sides by civilized Nations, it does not so much as appear, that ever these were, that one can term them civilized, that ever they had any fixed Settlements; but that they lived in Tents, shifted from Place to Place; that they were inhuman, barbarous People, and I think no better than constant Robbers to this Day. Nor does it appear that they

they had any other Sciences, but breeding of Cattle; nor that they had ever made use of the Opportunity of learning to write; and if *Mahomet* had not started up among them, they had never been named among civilized Men; I hope that Affair will not make Christians have a better Opinion of them. If I am right in my Assertion, that Writing confounded the Languages of the Heathens, this People might retain the Sounds of some original Words later than those who began to write sooner; but unluckily they had little or no Occasion to use the Words which we have the chief Concern with, much less with the Ideas or Significations, or what we call the Usage of them; so to look for any Thing about the Religion of the true *Aleim* in *Arabia*, is to no Purpose; that Knowledge was never there; nay, they might, if they had had Temples, Hieroglyphicks, *&c.* have preserved the Knowledge of the Objects of their Worship longer than other Nations who used Writing; but we have no Appearance of Evidence that they had any such: There is one Place called *Gur-Baal*, which seems to denote something of a Settlement; but that will scarce prove whether it was Town or Country: Indeed the *Jewish Rabbies* father

father one Invention upon them; I beg pardon, I would not have brought these in Evidence against Men, that is of a Species of Images, call'd from טלם *Talismans*, as you may see in *B. C.* about which there have been the most stupid and more impudent Lies told, than about all the Heathen Religion besides. I think we have very little Account of their Language, and none of their Writing, till after the Time of the Impostor *Mahomet*. And by the by, if there be no Writing in their Language before that preserved and well attested, I mean so much of it as would determine many of the Words, and the Nature of the Language; we have no Account of their Language; the first Accounts we have of them were, by the Undertakers in this Project, collected by Dr. *Walton* in said *Proleg.* p. 93, and by others: I hope they have not left them short; I shall take theirs, 'tis not worth while to look further back. We shall first examine how they endeavour to put their Evidence in a new Dress, § 1. Because the Scripture had given them this scandalous riffraff Name, they would fain mend the Matter, and very strangely derive their Name from רבה Rabba *to have Dominion*; but if it must be from ערב, a

Mixture, then, "it is from its being a Region which has vast Desarts and much Pasture-Ground, which the *Hebrew* Word ערב signifies." This is very strange, that having vast Desarts and many Pastures, should give Name to a Country, when every Country in the World had such. Besides, ערב has no such Signification in the *Hebrew*, conveys no other Idea but to mix; and as the Desarts were then, as we say here, in common; and every one, at least each in each Nation, had a common or mixed Property in those adjoining, till they were inclosed, this Word is applied to them, and was common to those in each Country; so could not give a Name of Distinction to any Country: And they cannot even suppose this was the most desart, because most Part of the Earth was then totally desart; but as cited above at *p.* 41. from *Ptolemy*, *Pliny*, *Strabo*, &c. into *Littleton*'s Dictionary, "or because the *Arabians* are a Mixture of People, and the Scum of Mankind." And they must not, *Ibid.* § 1. be *Saracens* as the Word signifies *Theives*; but *Saracens* must come from *Skarkion*, the East; the rest is all like this. § 3 — "What I have said of the Antiquity of the *Arabic* Tongue, I would not have understood of their Letters, and Writing

ting which Dr. *Pocock*, in Notes to his Specimen of *Arabic*, *p.* 154, 155, 156, shews to be of a much later Date: He also proves that there were many *p.* 150 Dialects among them. For the Language which the *Hamyans*, and Pure *Arabians* spake was different from that which the *Koraishites* used, and in which the *Alcoran* is wrote, which they will have the same which *Ismael* first spake. Dr. *Pocock* also admonishes us, *p.* 153, that none can wonder if something hath been lost of a Language so widely extended, when he considers how lately they have had the Invention of Writing among them, whose first Inventor *Ebn Chalcan* shews from History to have been *Maramer* the Son of *Mora* an *Auharian*, which was not long before the Rise of *Mahomet*. Nevertheless this is to be understood of the *Koraishites* and other *Tribes of the* Ismaelites, since it is confessed that the Art of Writing was known among the *Hymariensis* before; but the Characters were very different from those which the *Arabians* use; which Kind of Writing— they called *Almosnad*, its Letters being confusedly intangled one with another, and by no Means distinct, these they did not permit the Vulgar to learn, nor any one to use without first obtaining leave. For *Ebn Chalican* writes

that when the *Alcoran* came first to be published, there was not be found in the whole Region of Yayman, a single Person who could either read or write *Arabic*. Whence *Shareſtan* a famons Author among them, relates, that before *Mahomet* there were two Sects; the People of the Book, or Book-learned People, who knew Letters, namely the Chriſtians and *Jews* that inhabited *Midina*: And the Idiots that inhabited *Mecca*, and were ignorant of Letters. Indeed all allow that *Mahomet* himſelf was Ignorant both of Writing and Reading; whence they call him— *Nabeyan Ommian*, i. e. the Illiterate Prophet. P. 156, The Characters invented by *Moramer*, and long retained among the *Arabians*, were very rude ſuch as they call the *Kufienſes* which are to be ſeen engraved in the Titles of Books, and upon Stones. Nor was the *Alcoran* formerly wrote in any other Characters, as appears from ſome old Copies wrote on Skins in Letters half an Inch long which the learned *J. Grave* brought with him out of *Ægypt*. Theſe elegant and neat ones they now uſe, are the Refinement of *Ebn Mulka* not leſs than 300 Years after *Mahomet*: and brought to perfection by *Ali Abu Boncah*,

as

as *Ebn Chalican* an Hiſtorian of Credit, affirms. The Preſervation of this Tongue the ſame learned Dr. *Pocock* aſcribes to the *Arabian* Poetry, which he proves at large from their Writers. For their Poems were the *Arabians* Pandects, which contained all their Wiſdom, *&c.* And as the *Bards* among the *Welſh*, the *Druids* among the *Gauls* and *Britains* before the Uſe of Letters committed all the antient Records of their Nation to Verſes; ſo the Poets among the *Arabians*, as thoſe among the *Greeks*, handed down to Poſterity all their Theology and Literature in the ſame way, for they reckon this among the Praiſes and commendations of Poetry, that to it is owing the Preſervation of Language; and the Propriety and Elegance of Diction. So that Poems were the *Arabian* Commentaries, by whoſe Means a Genealogical Series was regularly preſerved, Things worthy Memory reſcued from Oblivion, and whence the Knowledge and Skill of their Language was drawn as the ſame Dr. *Pocock* relates in his Notes from *Ebn Phares* in Jollalodine, *p.* 158." Here is none of the firſt Sort of their Writing, before *Mahomet* produced; if there be any Scraps, they will not ſettle what was, and what was not in their Language: And I muſt con-

fess, if they pretend to produce any such, I shall be very unwilling to take the Evidence of their Antiquity or Purity upon the Faith of *Mahometans*; and the Language of the *Arabians* is now conformed to that in the *Alcoran*; so we have no Rule to examine by. And if the Assertion before hinted at had been true, and this Method of preserving a Language by old Songs should not have been sufficient, and the *Arabick* Tongue be confounded, degenerated from the *Hebrew* in Pronunciation, in losing the Ideas affixed there to the Words, or in misapplying them, then the Meaning of the Bible had been lost. He makes the *Alcoran* Three Hundred Years in framing, in reforming; so changing the Characters in it, and it appears at § 2. that they were possessed of most of their Dominions, a vast Number of Countries, in about sixty Years from their first setting out. They tell us there was *R. Salman*, an apostate *Jew*, a *Talmudist*; and two apostate Christians, *Sergius*, an *Arian* Monk, and another called *John Nestorius*, &c. at the first Composition of this Piece, which appears to be compounded of all the Errors in the Translations of, or false Tenets about the Things revealed in the *Hebrew Bible* and *New Testament*; and so of

of all the Heresies then in being in the Eastern Countries, with a great Mixture of Heathenism. *Mahomet*, unless you will allow him to be possessed by the Devil, could neither compose nor find Words in his own, or any, or all other Languages, for this: So 'tis plain it was composed by others who could read and write, and knew that those Words they used had been used in the Translations of this or that Country, or in the Creeds, or other Writing of that respective Country, where this or that Error or Heresy prevailed, which might be done at Leisure; they soon had Hands enough fit for that Enterprise; and they were bound to no other Rule, but that the Words should be corrupted *Hebrew*, or formed something near the Manner of that Language, and that they should be reduced to one Character. Corrupted *Hebrew*, under the Names of *Chaldee*, *Syrian*, *Arabick*, *Punick*, and many others, some of which we have some, and others which we have no Footsteps of, was even then the *Lingua Franca* of the Eastern World; besides, the Alterations they made designedly in Words; the Uncertainty, nay, Impossibility of reducing the Words spoken in *Arabic*, or those spoken or written in any other Language exactly, or with any tolerable De-

gree of Certainty, into this new Character, has been, and will be sufficiently shewed. It appears long before that, *Esther* viii. 9, that *Ahasureus* reigned over one Hundred Twenty-seven Provinces, and that they writ to each according to their Writing, and to every People according to their Language. There were, at the Time of finishing this *Alcoran* several times as many Provinces subjected to this Character, and to this Sect, and so to Confessions or Services in it, and many other Countries since. The *Alcoran* is but a small Piece, and their apocryphal Books formed afterwards are not many nor large, and there cannot be a great Number of Roots in them: But as most of the Countries they forced in knew not a Word of this new Language, nor a Letter of this new Character, and the *Arabians* not much; by that Time they had got it settled, in two or three Hundred Years after *Mahomet*, they were forced to institute Schools to teach the Language and the Character: And when those of each Country were forced to learn and write *Arabic*, not only where it was, but where none was spoken; as they had no *Lexicons* nor *Concordance*, and for some Time at first could have no Translations of the *Alcoran*, &c. that was never allowed there, they

could only guess at some of the Words in the *Alcoran*; and when they expressed Things which there were no Words for there, or which, if there were, they did not understand, they must in each Place use their own Words, as near as they could sound them, in that Character. Hence sprung the Use of different Words, and the Use of Words in different Places, in what they so made a Language, not only in the Schools, but in Writing, and translating Books into what they call that Language. And as their Prefixes, Affixes, Terminations, *&c.* in each Country had varied, this put them under the Necessity of inventing and forming what we call a Grammar; for which, though they could not help it, they have had high Encomiums; and as their Pronunciation in each Place varied, they were forced to invent Pointing in some Measure to settle that; about which, and the Abuses of it, we have had so much Nonsense writ; so in the various Methods of this new-formed Language, to which they in every Part, where this Sect prevails, are educated in the Schools, and in which they write, and into which they translate, as he tells us, § 6, there is for one Creature, for Example, a Lion, five Hundred different Names, surely not all Old *Arabic*. What would he

he have us understand by this? That this is conform to the *Hebrew*, where perhaps there might be one Name for an old Lion, and another for a young one, or, &c. Or would he have us believe, that the Old *Arabians*, who might consist of different Bands; and so of three or four Dialects, before the *Alcoran* was writ; and all these Countries subjected to it, had five Hundred Names for a Lion, and Names in some such Proportion for other Things? Will this pass upon Men? No sure; but it proves what I assert, that the Perfection of the *Hebrew* is that many, nay, all Things which have the same Idea, have but one Word; that a Lion cannot have five Hundred distinguishing Ideas in him, nor above two or three; and that one of these Words in these several Countries is varied by this Confusion five Hundred several Ways; and if there be two or three of them true *Hebrew*, that four Hundred and Ninety odd of them must be arbitrary Words, which settle nothing, but confound all Knowledge of the Ideas of Things. But to put this into the best Light which Confusion can be put in, by way of Case; suppose the Number of the Roots in the *Hebrew* Tongue were divided by five Hundred, 'tis possible that in five Hundred Countries

or

or Languages formed from the Corruption of it each Language, setting the Meaning and Usage aside, might retain one five hundredth Part of the said *Hebrew* Roots, as near as 'tis possible, if we had the Writing of them all, prior to this Jumble preserved, from all the different Powers in each of their Alphabets to form the Sounds: But as we have but Writing in very few of those Languages preserved, nor even so much as the Characters of many of the rest, and find them all jumbled into what they call one Language, and writ in one Character, different in Names, Figures, Number, Order, and Powers, from each of those we know, and 'tis very likely from all those we know not; and so to be a Confusion of Confusions, and to have infinitely the greatest Share of the Curse of *Babel* of any, nay, infinitely greater than that upon all the Eastern Tongues, as they stood before it swallowed them up; and none of these Words thus taken in, can ever be traced back: And he might safely say, tho' not in his Sense, § 5, that this Language will never be all understood by any Mortal without the Prophetick Spirit. Pretending to mark or strike off the supernumerary Letters, restoring or transposing

them

them to the Order of the *Hebrew*, and bending each one in it to the Power of the oppoſite one in the *Hebrew* Alphabet; ſo making each Alphabet ſerve for the other (their Pointing, perhaps excepted) a few Years ago, or now, will not give it ſufficient Authority to make us receive it. If the Characters were formed, or had Powers given to anſwer the Uſage of the *Hebrew* Letters in *Chaldee*; and the *Jews* at writing the *Alcoran* bent the Sounds of many *Arabic* Words to the Sounds of theirs, and they anſwer theirs, they cannot anſwer thoſe in the *Hebrew*. But to come nearer the Point: I hope they will not pretend to have any Concordance of this Compoſition; we are able, without further Examination, to ſee that That is impoſſible; ſo, tho' *Ravis*, in his Diſcourſe concerning the Eaſtern Tongues, ſays of this, *p.* 75, *And as yet there is not any Dictionary extant thereof, either upon the Bible or* Alcoran, *but upon the latter I expect one ſpeedily*; let us ſee how it will ſtand in a *Lexicon*; I'll abate them a great Part of what they call the Treaſure, and I, the Confuſion of this pretended Tongue, and reduce it to about their loweſt Number of Words for one Thing, *viz.* one Hundred; as I ſaid, I hope they will not pretend

pretend that above one or two of these is antient *Arabic*: So let us substitute one Number in one Hundred to denote the Place where each of those Words were used before this Composition, and from them to the Words as they stand in the *Lexicon*. Suppose Number 1, stood for *Babylon*, and were affixed to that Word in the Hundred which was used for that Thing there; Number 2, for *Algiers*, and so on. If a Stranger write in *Arabic*, and use the Word used for that Thing at *Algiers*, will they without a *Lexicon* understand it at *Babylon*? Does every Boy at School learn one Hundred Words for one, or each Thing? I should be glad to know, if he were to travel, how he would know when and where to use each of them. Suppose one Word in this Hundred sound pretty near one in the *Hebrew* Tongue, there are many Things to be considered before I dare use it: It had its first Usage from some Heathens, I know not who, nor for what. The Contrivers of this Forgery have by other Letters put it into that Book they call the *Alcoran*, or some of the Writers of that Sect have used it in their Service, or in the Translations they have made of foreign Books, or it is taught in

in ſome of their Academies, or ſpoken; and at laſt from ſome, or one of theſe, 'tis inſerted into a *Lexicon*, by one, who perhaps, never ſaw one hundredth Part of their Country, or heard an hundredth Part of their Speech, their Learning in Schools or Academies, or peruſed one in a Thouſand of their Books. Does any one doubt, but a Word ſounded pretty near this might, after the Confuſion of their Languages in that infinite Number of Languages they have ſwallowed up, be uſed in ſeveral Countries in different Senſes, or for different Things, nay, for Things as different as Good and Evil? and it may now be uſed ſo: Suppoſe, 'tis enough for the Purpoſe, but in twenty ſeveral Places, or writ ſo in twenty different Authors. If there were *Lexicons* made at each Place out of all their Books, or, *&c.* it would differ in twenty *Lexicons*, and would if right in one be wrong in nineteen; Odds enough. And if you make any Uſe of that Tongue' you would ſoon have *Lexicons* and MSS enough; but this is not the worſt, he ſhews us we have not Men, but Devils to deal with, who have forged ſeveral Books purpoſely againſt us, and gives us a very friendly Caution, § 10, — "I muſt give this Admonition, that there is Occaſion for Caution and Judgment in reading

reading some *Arabic* Books, which are either supposititious and forged to deceive the Unwary, or by a false Veil of Antiquity thrown over them, have many false and foolish Accounts in them and are published to palliate Errors: such is the Book published by a Person well skilled in Languages in the Name of *Eutychius Patriarch* of *Alexandria*, about the Beginning of our Troubles in 1741. to weaken the Polity and Discipline of our Church; wherein contrary to the Faith of all History that Trumpery and fictitious Author affirms that for 200 Years after St. *Mark* there were no Bishops as distinct from *Presbyters*, in *Ægypt*, and that the *Patriarch* of *Alexandria* was elected and consecrated by *Presbyters*, who had the sole Management of all such Affairs, as were afterwards transacted by Bishops. What Credit ought to be given to this fabulous Writer (whoever he was) appears from hence, that the same Author is not ashamed to assert there were 1000 Bishops present at the Council of *Nice*: when from all both *Greek* and *Latin* Writers, of whom many lived at the same Time, some were present at the Council, it is a Thing proved and allowed by common Consent, that there were only 318 Bishops present: I thought proper to observe

obſerve this to ſhew what Credit his Work deſerves. This idle Tale of the *Preſbyters* and Biſhops is fully refuted by that very learned Man *John Morinus*, in his Book of Ordinations, 3 *Exerc.* VII. *chap.* 7. which thoſe who would ſee more may conſult." He has ſhewed us a few Forgeries, to leſſen the Authority of the Governors in the Chriſtian Church. I own, 'tis a ſevere Inſinuation, and perhaps, the Doctor did not think that ſuch an Obſervation or Reflection would be made: He has given abundance of Eulogiums to theſe People, and § 7, very high Commendations of this forged Language; but I do not find he has ſaid any Thing of their Forgeries to deſtroy the Authority of our Lord and Maſter *Chriſt*, tho' their whole Undertaking tends to that End. After all this Villainy was ſettled, he tells us, § 15, about the Year of *Chriſt* 900, *Rab. Saadias*, a *Chaldee Jew*, made a Tranſlation of the *Hebrew* Bible into *Arabic*, retaining the *Hebrew* Letter, of which we only have the *Pantateuch*; he calls it a *Paraphraſe*, very wide from the *Hebrew*, &c. § 17, that it was wreſted into the *Rabinical* Senſe. Let us ſtate the Condition of Things when this was attempted: He, beſides being an apoſtate *Jew*, was further

poiſoned

poisoned with all the Forgeries they were, then hatching and recording, which, if possible, outdo those in the *Alcoran*; and therefore of Course would falsifie many Points on purpose. If he had not lived among *Arabians*; we cannot suppose that he had undergone the Instruction of the *Mahometan* Schools; that was never permitted: And if he had, that they would not have helped him much; those who were but learning to write, were but learning to teach. If he had got the *Alcoran*, &c. privately into his Hand, he durst not confer about the Meanings of the Words with *Mahometans*; that was Death. If he had lived among *Arabians*, these *Jews* always retained their own Tongue, and when they learned any other Language, they pronounced it awkwardly. If he went upon the Pronunciation or Dialect of of the People who spoke it, that not only varied then in divers Places, but, if half as bad as 'tis now, none could write after them. If there were then a few Books translated out of other Languages, by School-learn'd *Arabians*, tho' it was not lawful for a *Jew* to read *Heathen*, *Mahometan*, nor *Christian* Books, he had the Chance of their or his understanding the *Arabic*, and of each of those Languages translated; and

'tis like they had little Relation to *Hebrew*, or the Bible. The Ignorance of these *Rabbies* in the *Hebrew*, is well enough known. Thus prepared, as the *Arabic* has more Letters than the *Hebrew*, and many which have different Powers or Sounds, when he attempted to use the *Hebrew* Letters to translate the Bible into *Arabic*, he was forced, without any Rule or Precedent but his own Fancy, to place each of the *Hebrew* Letters which he thought would pretty near Answer for a Letter which he knew was, or he thought should be, used in the *Arabic*: And when he used a *Hebrew* Letter where he knew or thought an *Arabic* Letter was, or should be used, which answerd it not, he was forced to add a Mark, to denote that Letter was used for such an *Arabic* Letter; and so a different Mark to each *Hebrew* Letter which was placed for an *Arabic* Letter, which differed as aforesaid. The Impossibility of finding Words in the then spoken or written *Arabic* used in the Senses Words are used in the Bible, has been, and will hereafter be shewed; all which put together, is surely enough to make it uncertain and useless, in Point of Evidence to Christians. Others say, that he translated that, and other Parts, into *Arabic*, with the *Arabic* Letter; but

I think it was ſcarce come into Uſe then; becauſe, as I ſaid, if it was ſettled or fixed then, it had but been ſo a little before, and none but Converts were allowed to read their *Alcoran*, &c. in their Dominions, but at the Riſque, if diſcovered, of turning *Mahometan*, or being put to Death; and none but *Mahometans* were ſuffered to uſe that Character, till long after. See Dr. *Pocock*'s Preface to the various Reading of the *Arabic*, in the *Pol. Vol.* VI. He has ſhewed what Materials he had to compoſe that in the *Polyglot*, and the various Readings; and they have altered what concerned the *Trinity*, and many other chief Points, to ſerve their Purpoſes, in too many Inſtances, and too impudently to be inſerted here. He ſuppoſes two of his Copies of the *Pentateuch* to have come from *Saadias*'s Tranſlation, but to have been altered ſince, in ſome of thoſe Points, whether by a *Jew*, a *Samaritan*, or a *Mahometan*, he and others ſeem to doubt. I think Dr. *Walton* does not pretend to ſay, that there was any Tranſlation made into *Arabic*, till after the *Alcoran* made that which they call *Arabic* be uſed, and the *Jews* and *Chriſtians* were forced to uſe it in other Countries. Beſides all the Objections to this Language, if they had been indifferent and honeſt, the Skill which

any of them could have within eight hundred Years last past, makes their Performances not worth Notice. He has shewed us in § 7, what Discoveries they have made in translating a few single Words; if they please, they may keep them.

The most natural Description of these People, tho' it be a modern Draught, is from a Preacher to the Factory at *Aleppo*, three Merchants and a Jeweller; you are not to suppose that they had much School-Learning, nor Knowledge of the Antiquities of the Eastern Tongues; therefore their Description of the Origin and Derivation of Names, of the Application or Preservation of the Language, pass for Hear-say: 'Tis intitled, *The Travels of Four Englishmen and a Preacher into Syria*, &c. *London*, 1612, *p.* 58. of the *Arabians*. " There were also many *Arabians* in *Aleppo*, called vulgarly, *Arabs*, or *Bedweens*: They call themselves *Saracens* of *Sara*; but they are rather *Ishmaelites* of *Ishmael*, *Abraham*'s Son, by *Hagar*, and therefore also called *Hagarens*: But some take them to be of the Race of the *Sabæans*, which were wild and savage People of *Sabæa*, a Country in the Middle of *Arabia*, towards the East, environed with great Rocks, where is great Store of *Cynnamon* and

and *Cassia*, *Frankincense*, and *Myrrh*; which People came of *Sheba*, Nephew to *Ketura* and *Abraham*. Their native Countrey was *Arabia*, a Country in *Asia*, between *Judæa* and *Ægypt*, so called of *Arabus*, the Son of *Apollo*. It is divided into three Regions, which are these, *Arabia Petrea*, *Arabia Deserta*, and *Arabia Felix*; but at this Day they have no certain Country or Place of Abode, but wander up and down throughout all *Syria*, *Assyria*, *Gallily*, *Judæa*, *Palæstina*, and *Egypt*. As in *Job*'s Time they lived by Theft and Robbery, and Spoil of Men, so do they also to this present Day. They have two Kings at this Day, *viz.* *Dandan*, and *Aborisha*; the one their lawful King, the other an Usurper, and some follow the one, and some the other, and are bitter Enemies one to another; yet have I seldom heard of any great Wars betwixt them; for they seldom meet, they never come into any walled Towns or Cities, for Fear of Treason, but live in Tents, and are here to Day, and many hundred Miles off within few Days after.

They are a base, beggarly, and roguish People, wandering up and down, and living by Spoil, which they account no Sin, because they are *Mahomet*'s Countrymen,

and he allowed them Liberty to live by Theft; yet their Kings do no great Harm, but take Toll or Tribute of the Caravans, as they pass by, which if they pay willingly, they pass quietly, and are not robb'd, but a little exacted upon.

One of their Kings hath oftentimes pitched his Tents near unto the City of *Aleppo*, and many Merchants being desirous to see them and their Order, took Occasion to present him with some small Present or other, which he took very kindly, and admitted them to his Table, and gave them a Tent to lodge in all Night: On the Morrow, for Breakfast, one of them made him a minced Pie, and set it before him, hot, as it came out of the Oven; but, as *Diogenes*, accustomed to feed on Roots, having a Piece of a Tart given him to eat, and as he was eating it being asked what it was, answer'd, that it was Bread: And when he was laugh'd at for his Answer, he said again, *Either it is Bread of a very good Making, or Bread very well handled in the Baking.* So this *Cynical* or *Diogenical* King, accustomed to feed grosly, having never seen a Pie or Pastie before, marvelled, what it was; and when he saw it cut up

and

and open'd, and perceived Smoke to come out of it, ſhrunk back, fearing it had been ſome Engine to deſtroy him, and that the Fire would follow after the Smoke; but when he perceived no Fire followed the Smoke, he was content to taſte of it, and highly commended it, as the daintieſt Diſh that ever he taſted of in his Life.

Theſe *Arabian* Kings never keep any Money in their Purſes, but ſpend it as faſt as they find it; and when they want, with their Sword they ſeek a new Purchaſe. Some are Soldiers, fighting faithfully on any Side that will give them Pay. Some of this roguiſh *Arabian* Race follow neither of their Kings, but wander from Place to Place, in Caves and Rocks, and live by their Sword, not only robbing, but killing ſuch as they can overcome. Others of them (of a better Mind) ſojourn in Cities of Trade and Traffick, and make themſelves Servants to any Nation that will ſet them on Work, and well reward them. Some of them are Horſe-keepers, ſome Under-Cooks in Kitchins, and are very ſerviceable; but, for the moſt Part, their Lodgings are on ſome Dunghill or other, odd Corner of the City, with ſome ſilly Tent over their

Heads. Their Wives wear Rings in their Noſes, either of Silver or Braſs, faſtened to the middle Griſtle of their Noſe, and colour their Lips blue with *Indico*, and go always bare leg'd, and bare-footed, with Plates or Rings of Braſs about their Hands. They are People which can, and do endure great Hardneſs and Miſery, both for Diet and Lodging. Their Women are ſkilful in Mourning and Crying by Art, and therefore they are hired to cry at the Funerals of *Turks* and *Moors*, oftentimes, tearing their Hair, and making all their Face blue with *Indico*. The chiefeſt Thing that I have obſerved in them, worth Praiſe, is this, that they retain the Uſe of ſpeaking their natural Tongue to this Day, ſpeaking the *Arabic* naturally, which is a far more learned Language than the *Turkiſh*; for as the *Turks* Religion is a mixed Religion, compounded of many Religions, ſo is their Language alſo a medley Language, or (as I may juſtly call it) a *Lindſey-Woolſey* Religion and Language, compounded of many other Languages, wherein nothing is written: But the *Arabian* Tongue is a learned Language, wherein *Avicen* and many learned Phyſicians have written much; and to

this

this Day the *Turks Alcoran*, and all their Law and Religion, is written in the *Arabic* Tongue, which is one of those oriental Languages which depend on the *Hebrew* Tongue, wherein, because you have some Knowledge, and are studious in the Tongues (according to your Request in your last Letters) I will acquaint you what Languages are here spoken, and which Languages are most common and commendable to Travellers, to go further withal: There are here spoken, so many several Languages, as there are several Nations here dwelling or sojourning, every Nation (among themselves) speaking their own Language; and here are of most Nations in the World, some who either come with their Merchandize to sell, or buy Commodities, or sojourn here as Strangers, or else have Access and Recess to this City, as Travellers. But of all Christian Languages, the *Italian* Tongue is most used, and therewithal a Man may travel furthest. But of all the oriental Tongues, these Four are most spoken in these Parts, *Arabic*, *Turkish*, *Armenian*, and *Persian*, or *Agimesco*; of every one of which Languages (that you may see how they differ) I will shew you how they Number, from One to Twenty, to satisfy

your

your Expectation. The Manner of Numbering in *Arabic*, or *Morisco*: 1, *Wheheed*; 2, *Tenteen*; 3, *Telate*; 4, *Arbah*; 5, *Camse*; 6, *Sitte*; 7, *Sebbah*; 8, *Temene*; 9, *Tissa*; 10, *Ashera*; 11, *Edash*; 12, *Tentash*; 13, *Telatash*; 14, *Arbatash*; 15, *Camsetash*; 16, *Sittash*; 17, *Sebbatash*; 18, *Tementash*; 19, *Tissatash*; 20, *Ashreen*; 21, *Whehed-Ashrine*; 30, *Telatine*; 40, *Arabine*; 50, *Camseen*; 60, *Setteen*; 70, *Sebbain*; 80, *Temenin*; 90, *Tissaine*; 100, *Mee*; 200, *Meetene*; 1000, *Elph*."

This Account gives us a perfect Idea of this Race of People: 'Tis no Wonder that they conceal their Origin, and that they give out, that they were named from *Arabus*, a Condition or Power in the Heavens so called, a Son of *Apollo*, which I have shewed was an Object of Worship, and thence a Sect of that Name, much the same in Religion as what they call *Zabeans*, which was only another Sect. You see, by this, how able, and how fit they were; and you see by the Accounts Dr. *Walton* and others give us, what Methods these poor Animals had for preserving Words relating to, or Descriptive of, the highest Points in Divinity, for two

Thousand

Thousand five Hundred Years before it was put into Writing; and a great Part of that Time, after the Language of most of their neighbouring Nations, with whom they must have some Conversation, was corrupted; and after vast Numbers of the apostate *Jews*, *Samaritans*, &c. had lived intermixed with them near six hundred Years; I have shewed the Impossibility there is, by human Means, of forming Characters, giving them Powers, and writing a Language as it had been spoken: And they have shewed what Chops and Changes this Character and Writing have undergone since; and *Ravis*, in his *General Grammar*, says, *p.* 133, *And Arabic, with Æthiopic, hath occupied all Africa, and a sixth Part of Asia, and contains above One Hundred different Pronunciations; insomuch that you cannot well follow any Pronunciation of those Dialects:* So, one would think, none in their Senses would mention this for Evidence. But this is not the worst: If it had been done by Chance, and not by Design, we might have found something bad in it, and something good: Besides what *Mahomet* could do, I doubt I see the Hands of *Chaldee Jews* in this. Tho' 'tis no easy Matter to put the Words of any Language into a Character with quite

quite different Powers, to a Nicety, where Letters have nearly the ſame Sounds, yet 'tis impoſſible to miſtake, where Letters have vaſtly different Sounds; and I cannot ſuſpect the Gentlemen who give us theſe Words, of having any Deſign to deceive us: And as that Corruption of *Hebrew* which the *Jews* uſe and we call *Chaldee*, was formed in *Aſſyria*, a great Diſtance from *Arabia*, no doubt, by forming their Character ſome Time before the *Captivity*, and learned then and there by the *Jews*, about fifteen Hundred Years before this Character in *Arabia* was formed; and as it appears, as any one may ſee, who pleaſes to compare theſe Words with *Hebrew* and *Chaldee Hebrew*, that they have the very ſame Deviation or Changes from the *Hebrew* as ח for ע, ſo ג for מ, *&c.* as the *Chaldee Hebrew* has; and therefore the Writing of the *Alcoran*, and thence the Language of this People, and ſo theſe Words, were formed by them, and 'tis only the Old Devil in a New Dreſs. 'Tis alſo ſaid, the *Arabians* numbered with their Letters in the ſame Order as the *Jews*, ſome Time after their firſt Beginning to write: If that be true, that alſo is another Proof. And I make no Doubt but it will appear, that the Words in Conteſt between the

the *Jews* and us, are all conformable to their Design, Singular for Plural, *&c.* as I have shewed they did, in the LXX, *&c.* and as they now do in their Writings. And I may venture to suggest, that there are many Precepts in the *Alcoran*, &c. which were conform to the Notions which the *Jews* had at that Day, and which none but they could possibly insert: And I think there were none else at that Time so well prepared to perform such a Piece of Villainy, as they were, because they have performed several such some a little before, and some after that Time.

I may hint that it follows, that any Author, or those who personated him, and writ in any Language, must be supposed to know the Tenets which were propagated in that Language, and the Acceptation of the Words used in that Language about those Tenets, in Religion, or *&c.* and it will appear in the Writing, that he either conformed to the Tenets or Usage of the Terms or Words, or writ against them, or understood and introduced the Tenets and Usage of Terms or Words among the People of some other Language. Hence we may be able, when we know the Tenets and Usage of Words among the People who spoke that Language, and the

the Tenets and Usage of the Words of the People which are used in that Writing; to judge, if not of which People the Writer was, at least, of the Design of the Writer, which Way he was byass'd, and what we are to expect, as far as he can perform, from his Writing: And so of Translations of other Writings, either divine or human, into that Language.

As it would be of great Service to Christianity, to prove the *Jews* the Authors of the *Alcoran*, and expose them, I must take Leave to review the State of the Eastern Part of the World, for some Time before *Mahomet* started, with Relation to Language and Religion. The *Jews*, by apostatizing from theirs to the Heathen, the only Two which were then in the World, were carried into Captivity, where, as aforesaid, they lost the Knowledge, or, at least, the Usage of their Language, varied the Terminations, Constructions, *&c.* of many of their Words; but did not learn from the *Assyrians* or *Chaldæans*, who were Heathens, the Misusage of the Words of the greatest Consequence, such as to use אלה for אלהים, or *&c.* The Heathens universally used that Word plural, and others about those Points, right; there is scarce

ſcarce one Exception. After their Return, they framed a Scheme, and theſe Words to that Scheme, from whence all Deiſts, *&c.* ſprung; and after they had left their Founder *Moſes*, and left out, or altered his Words at Pleaſure, they fell into all the Errors and Hereſies imaginable, and many of their Race have perſevered, tranſlated, preach'd, writ, forged, *&c.* to ſupport thoſe Notions, to this Day. And from them and their Tranſlations, *&c.* directly oppoſite to *Moſes*, all the Errors upon Earth, in theſe Points, took Root, and grow only upon them, to this Day. The LXX, and firſt *Targum*, went abroad into the World, wherever they were diſperſed, ſome Time before *Chriſt*; and the traditional Stories they had then forged, were ſpread wherever they went. When *Chriſt* came, the Heathens, as I have ſhewed, had loſt the Knowledge of the Powers which they worſhipped; the Objects of their Religion, in each reſpective Country, could be ſaid to be no more than the Gods, and the Services the Religion, of their Fathers, or of the Country; they had little more than ſome blind Notions, and the Cuſtoms and Services which had been paid. Some who had a Mind to be witty, made a Jeſt of the whole Affair, upon which

which our Atheists build their Schemes; some of them fell into the Notions of the *Jews*; some had picked up Whims from those who set up for Philosophers, Naturalists, *&c.* And some of them who did not come into the Gospel retained a zealous Affection for such Notions: The rest for what they, as I said, called the Religion of their Fathers. When *Christ*, as 'tis shewed by *Postel. Hist. Orient. p.* 51. explained the Original, the *Hebrew* Scriptures to the *Jews*, and shewed them, that he was the Person they averred him to be, and the Design of his coming, and proved that to them by his Miracles; and shewed the Heathens, that he was possessed of all the Powers which they had blindly attributed to the Objects of their Worship, as first Causes; those who believed the *Jewish* Scriptures, and had but little Regard to the Whims which the *Jews* had advanced, or to those of the Heathen Philosophers, Naturalists, *&c.* or the least Zeal for the Heathen Rites came in first, and most readily. Then was the Prophecy fulfilled, Zach. viii. 23. —*In those Days— ten Men shall take hold, out of all Languages of the Nations, even shall take hold of the Skirt of him that is a* Jew, *saying, we will go with you*;

you; we have heard that the Aleim *is with you.*

As the *Jews* had the best Evidence, and had abused it the most, they had the least Time allowed; when the Christian Dispensation did not prevail upon them, God suffered Force to take Place. First, the *Romans* in less than an Age destroyed their Temple, Metropolis, Country, and many of the People; their Services were abolish'd, and scarce ever suffered in any Country since; and those who escaped and remained obstinate were dispersed, many of them into *Arabia*, those Vagabonds being under no Subjection to any Nation; nor, by the Nature of their Country, and Manner of their shifting from one Place to another, tenable; and there, and in all other Places whither they went, propagated their false Tenets, idle Stories, *&c.*

Though true Christianity took Root in many Places, yet when the Miracles performed by the Apostles and their Followers, and the Power of speaking with different Tongues, *&c.* ceased, and the traditional Memory of the Miracles of *Christ* and his Followers was abated: And the *Jews* were so obstinate, that they would not shew; and the Heathen Converts were so harass'd that they could not, or neglect-

ed, and did not acquire the true Meaning of the *Hebrew* Scriptures to support the Doctrines of Christianity: Notwithstanding the Power of the *Jews* was abolished, and the Zeal of the *Gentiles* in persecuting the Christians could not prevail, but the Christians surmounted that, and obtained many Laws to demolish the Temples and Services of the Heathens in the *Roman* Empire: Yet the poysonous Tenets of the dispersed *Jews*, some Whims of the Philosophers, and some Notions of the obstinate Heathens, which neither Confusion of Tongues, the Advantages of Christianity, the Miracles, Laws, nor any Method God had thought fit to take with rational Men as free Agents, could totally root out; so infested, and were so mixed with, the Doctrines of *Christ*, that such as pretended to believe or be converted, some Centuries after *Christ*, could not, with any Propriety, be call'd Christians. If the Christians had then understood *Hebrew*, the false Tenets of the *Jews* might have been detected by Scripture, and may, now, or any Time, be exposed. And by the same Means they might have shewed, that all the Objects the Heathens worshipped were inanimate and insensible, a Machine to serve Man; and that all the Notions of the Philosophers were empty Dreams:

But

But th ' was neglected perhaps, by trusting too much to their Interest in Emperors and Courtiers. And the Infection increased so, that in about four Hundred Years after *Christ*, the Sectaries destroy'd the Christians in *Asia* and *Africa*; and Part of *Europe*: The true Christians were so destroy'd or persecuted; that they had not Time to teach or learn: So the Knowledge of Christianity was in about two Hundred Years more almost entirely lost, and Heathenism prevailed. When Things were in this State; in the Reign of *Heraclius*, Emperor of *Constantinople*, who then possessed *Judæa*, &c. About *An. Dom.* 622, arose *Mahumet*, predicted 2 *Esd. chap.* xv, and xvi. and described, as plainly as any such Affair ever was in a Translation, and no doubt, would appear much plainer, if the Original was of divine Revelation, and were to be seen; and however that be, will be shewed from the sacred Text. He was a Native of *Arabia*, where many *Jews* had sojourned, at least for about six Hundred Years. *Postellus* says, *p.* 28. he was the Son of a Heathen by a *Jewess*, and was received in *Arabia* during ten Years, for the *Messiah*, by the *Samaritans*. And, *ib. Postel* says, *p.* 190, that his Mother died while he was young. The Heathen *Arabians*, which were not

of *Abraham*'s Race, I think, did not circumcise; but if his Mother were a *Jewess*, 'tis likely the *Jews* would circumcise him, and so make him a mongrel *Jew*. He, or somebody for him, composed a mongrel Collection of Scraps and Stories, mostly suited to the then Tenets of the *Jews*. *Ib. Postel* says, *p.* 198 & 220, that Part of *Arabia* was full of *Jews* and *Samaritans*, who had been banished, and thinks they formed the *Alcoran*, and gives his Reasons, *inter al.* because they set him up for *Messiah*, *p.* 374. He calls *Mahometism*, *Judaism* restored; I think he should have said, the Tenets of the apostate *Jews* established. And *p.* 29. & *al.* he makes the *Turks* the Descendants of the Ten Tribes. That *Mahomet* was not inspired, the Falshoods in his Book demonstrate; that he was illiterate, all agree. The Old *Arabians*, who were Heathens, and perhaps *Zabeans*, could not use *Aleim*, and such Words singular; that, and all the Stories, to evade the Belief of the Divinity and Atonement of *Christ*, was the Work of the apostate *Jews*, and of no others: They, when they renounced their Shares in the Covenant, a Thousand Years before this, adapted the Scripture Words and their

their Stories to that Scheme. And this was not the first Forgery of this Kind; one of them, as appears in Dr. *Hide*'s Religion of the Antient *Persians*— forged that Religion, for which he produces many Authorities,—among others, *p.* 314. " *Bundari* a *Mahometan* relates the Matter more fully and distinctly— *Abu Giaphar Al Zabari* in his Book makes mention from some of them, that *Zerdusht* was of *Palestine*, and Servant to one of the Disciples of the Prophet *Jeremy*, to whom be Peace, (others of *Ezra*) and was in great Confidence and Esteem with him; but happening to deceive him and lye to him, he prayed to God against him and he went away a *Leper*, and retired into the Region of *Aderbayagian*, where he began to propagate the *Magusean* Religion. After that he went over unto *Gushtasp* who was in *Balch*: And when he had explained his Religion to him, he was much taken with it, and forced Men to embrace it: He makes mention from some other of their Writers, that *Zerdusht* made himself known to *Gushtasp* after the 30th Year of his Reign, and brought him his Book which he boasted was of divine Revelation: Which *Gushtasp* received and wrote out in 1200 Cows-Skins, hollowing the Letters

in the Skins, and gilding them: He also placed the Book in *Istachra* at a Place called *Zerbisht*, and set Priests over it, prohibiting them to teach it the Vulgar. *Abu Giaphar*, in another Place, relates that *Gustasp* and his Father *Lohraspes* were of the *Sabean* Religion, till *Zerdush* brought what he did to them. Others relate it in the same Manner, *&c.*"

The Difference between his Books and the *Alcoran*, is owing to Time and Circumstances: The first was writ by a Man of Sense and Learning, to Men of Sense; the second for an Ideot, to illiterate Brutes. The *Jews* were, at the Time of the first, deeply tinctured with Notions of Services to the second Causes, so it is full of them: He did not mechanically understand or express the Powers in the Air; but to reconcile the Service of God and Services to them, he makes them Angels, carrying on the Operations of this material System, making Fire burn, Light shine, Wind blow, moving the Orbs, and something further. Tho' this rose from such foolish Beginnings, many since, for want of understanding the Mechanism in this System, have fallen into such Whims, without considering the Consequences. An Angel of the Wind, or Spirit, must either be present wherever

wherever the Wind or Spirit moves, or else he must act by his Power where he is not present; that would be in every Place, but one in this System at once. Is this to be given to an Angel? Such as this has drawn in others to assign them a much higher Employment, upon no better Authority. *Zerdusht*, *ib. Hide*, *p.* 328, makes his Mother have Visions about him, as *Postel*, *p.* 189, says, *Mahomet* made his Mother have about him. *Ib. Hide*, 316, *Zerdusht* makes himself the Prophet, 481, or something more. *Ib.* 329, takes Journeys to *Paradise*, converses with God, with Angels, &c. *Ib.* 320, makes his Book *Zend* come from *Paradise*. *Ib.* 172 & 327, Descriptions of his *Paradise*, &c. 438, of his Virgins there. 315, & *al.* of the Miracles he performed. Dr. *Hide* says, *p.* 137, that there are abundance of superstitious Traditions in his Book *Zend*, (of which at 339, he gives the Titles of the Parts) which they now, by reason of the Difficulty of the antient Tongue conceal and have translated them in Verse, &c. and that they have Writings like the *Mishna* and *Gemara*. 340, The Hereticks pleaded the Authority of this Book against the Christians. And *Postel*, *p.* 40, shews that

Sect persecuted, and were bitter Enemies to the Christians. The *Arians*, and all that Party, were but Copiers of these false Tenets of the *Jews*. Dr. *Hide*, *p.* 1, makes the Religion and Knowledge of the *Persians* next that of the *Hebrews*. *P.* 170, *chap.* x, says the *Persian* Religion agrees in many Things with that of the *Jews*, and was taken from them. *Ib.* 340, *&c.* avers, that none of the Antients writ in Verse; but that these had Recitations in their Services, as the *Hebrews* had, and as the *Mahometans* had afterwards. This Book could have none of the idle Stories which the *Jews* forged a little before or after the *Alcoran*; nor of those which set up the Prophet *Mahomet* for the *Messiah*, or, *&c.* in Opposition to *Christ*.

Tho' I cannot allow Dr. *Hide* what he aims at, that the *Persians* did not worship Fire, *&c.* much less commend this Man, because he was as much an Impostor as *Mahomet* was; and so the whole as much a Forgery, and but a mixed or mongrel Religion, without any Knowledge of the Covenant, upon which the *Jewish* and Christian Religion is founded; yet, as the *Persians* were then all Heathens, and had lost all Knowledge, except what they had picked up from such of the *Jews* as

had

had then been in Captivity among them, and were not corrupted: This made some Advances towards the Knowledge of God, a future State, *&c.* *Mahomet*'s, to destroy what was known; and his had infinitely less Devil in it than that of *Mahomet* had. And tho' we have so many Commendations from those who have made *Mahomet* their Heroe, of the exact Writing and Melodiousness, and Sweetness of the *Arabic* Tongue; yet Doctors differ. Dr. *Hide* says, Admonition to the Reader *chap.* 32. "That it is a common Thing with the *Arabic Scribes* to mispel Exotic Names." And makes a Jest of the *Arabic* Tongue, and shews that others do so, *p.* 422.— "There was no such Distinction in the Old Language, but this Innovation crept in under King *Yesdegerd*, when they took the *Arabic* Alphabet instead of the Old Alphabet—For the Antient *Persians* not having those difficult and harsh *Arabic* Sounds in their Tongue, when they met with any Thing wrote after the *Arabic* Manner, pronounced it after their own Way, as the *Turks* and *Chaldeans* also do. Since none of them could ever form their Mouth to pronounce the difficult Sounds of the *Arabic* Tongue. For that Tongue is

not

not ſweet and muſical, but rather *harſh* and *grating* as above: and this Day the *Arabic* Pronunciation is looked upon as too guttural and hard: that your merry Fellows, eſpecially *Turks*, when they want Diverſion, ſend for ſome *Arabian* to make Sport with. Whom they hire or force to talk, in order to laugh at him; and in this Manner they can divert themſelves, and burſt into Fits of Laughter."

But to return to the *Alcoran*: What the *Arabic* Language was, before the *Jews* came there, God knows; but they could not fall into the ſame Alterations and Terminations, as the diſperſed or *Chaldee Jews* had, but from them, the writing of the *Alcoran* bewrays them; all agree in this. *Poſtel. Hiſt. Orient. p.* 24, "The *Arabic*, which is a Corruption of *Chaldee* and *Hebrew*." And ſo does the Books they call *Zuna*, ſhewed, *Obſervation de Belon, p.* 384, to be forged by his Diſciples after his Death, which has made many Sects and Diviſions among them: So as far as we can by Conſequences ſee into the Deſigns of Providence, He ſuffered this ſecond Forgery to take Place; and theſe Brutes by Force to deface that Inclination to the Heathen Services, the Hereſies, *&c.* And they preſently overran *Syria*, *Canaan*, and all

all the Eastern Parts, destroyed the Remains of the Hereticks and Heathens which were obstinate, and forced the rest into some scatter'd Notions of a spiritual Essence: This mixed Language became the Language of their Worship, wherever they prevailed; *J. Leon Afric. Descript. p.* 23. says, *Anno Hegiræ* 203, most of *Africa* was forced into this Law: But after many Struggles, wherein sometimes the *Mahometans*, and sometimes the Christians prevailed, and alternately destroy'd each other: He says, *p.* 7, *Anno Hegiræ* 400, they marched 80,000 *Arabs* (or People they call'd so) into *Africa*, who conquer'd and settled there, and destroy'd or expell'd all who stood out (*ib.* 23, whereof many were *Arians*, who fled into *Italy*, *Spain*, &c.) These *Arabians* or *Alcoranists*, so settled in *Africa*, mixed with the remaining *Africans*, and mixed their Languages. *Ib. p.* 10, upon a Rebellion, another Detachment of 50,000 *Arabs* march'd into *Africa*, re-conquered it, and settled in *Africa*; afterwards many of them, except those of *Tunis*, were driven into Desarts, *&c.* I hope none will pretend, that the Language of the *Alcoran* was in *Africa* before it was thus brought thither. *Ib. Postel* says, *p.* 349. "All *Africa* or *Barbary*

Barbary is in Subjection to the *Arabic* Language and the Law of *Mahomet* and since that Time *Syria*; almost all *Africa*, except *Prester John*, as far as the Straits of *Marocco*, the Vulgar Language is altogether like the *Arabic*, and as near to the Grammatical *Arabic* as *Italian* is to *Latin*, or more so, *&c.* 350—— But the Grammatical *Arabic* is understood quite throughout the whole Dominions by the learned Priests and Magistrates." But shews the People of each other Country have their own Language. *Ib.* 180 —— " Thro' all *Turkey*, *Tartary*, *Persia*, *Syria*, *Arabia*, *Ægypt*, *Barbary*, *India*, the *Arabic* Tongue according to Grammar, is understood upon Account of the *Alcoran* and the Laws of *Judicature* which are received thro' all those Parts, as on this side in *Austria*, *Hungary*, *Poland*, *Germany*, *Sweden*, or *Gothland*, *England*, *France*, *Spain*, and *Italy* the *Latin* is understood. *p.* 48, as the *Jews* kept the *Hebrew*— " So the Followers of this Bastard Law of the *Alcoran*, have never permitted in any Part of the World, that this *Alcoran* should be read or understood by any of their People in any other Language than the *Arabic*, that Bastard of the *Hebrew*: which *Arabic* Tongue upon Account

Account of the vast Dominion acquired and maintained under the said *Alcoran*, is this Day of greater Extent than ever was the *Greek*, the *Latin* or the *Hebrew*, &c." The antient *Africans* were perfect Heathens. *J. Leo's* Description of *Africa*, *p.* 22. " The ancient *Africans* were downwright *Idolaters* as the *Persians* are at this Day, some worshipping the Sun, others the Fire, as Gods: They had magnificent and grand Temples built to the Honour both of the Sun, and of Fire. Fire was kept burning Night and Day in them, *&c.* *Ib. p.* 134. They thought the Firmament, the Elements, the Planets and Stars to be the one Deity, *&c.*" *Ib.* 24, after telling us that till *An. Hegiræ* 380, the Blacks lived like Brutes, says, " Some of these pay their chief Veneration to the Sun at its first rising, others adore Fire, *&c.*" *Ib.* 135, some of the old Heathen Religion remain to this Day, and are reverenced to a Degree of Madness. They were descended from the expelled *Canaanites* or *Phænicians*, or the *Phænicians* mixed with them: And the Usage of Words, which the apostate *Jews* have introduced against the Personality, *&c.* could not be among them, but must be carried thither, either by the

Translations

Translations of those *Jews*, or by those dispersed at the Destruction of *Jerusalem*, &c. or by some of those *Jews* to the *Arabs*; and after, with them by the *Alcoran*; nay, I may safely affirm, and can easily prove, they were carried thither by each.

This Mixture of *Chaldee* and *Arabic* has destroy'd Learning and Writing in all the other ancient Tongues within their Dominions, except what the apostate *Jews* have been suffered to write or translate. And though the *Jews* pretend that their Schools were broke up before this Time; and that they had fixed some of their Writings, and introduced Pointing before this; others say they were done later, and that they had Grammar and Pointing from the *Mahomatans*. As most of the Accounts about these Matters come from those who were for setting up the Authority of the Writn gs, Pointing, *&c.* of the *Chaldee Jews*, or from those who have been for setting up the *Arabic*, and have been taken up without due Examination, we have been imposed upon in many, and are in the Dark about several; and, I think, from the Nature of Things, their Schools must be demolished then with the rest: And after that they would record their Stories, and

and be forced to introduce Grammar, Pointing, *&c.* because there was no Occasion for them while their Schools were suffer'd: And there is not one remaining, except the Original, that ever the Speakers of it knew what their Words or Names for their Gods meant. The *Chaldee Jews* never either understood them or writ them, that we know of; though, I doubt, they were not so clear as they pretend. The *Arabians* could not write: The *Syrians*, *Greeks*, *Latins*, or any of those whose Writings remain, knew nothing of them, but still retained a Knowledge of some of the Services, and the Zeal already mentioned, for Preservation of them. These *Arabians*, as they would have them called, have been also suffered to destroy or rule over all the Eastern Churches, true and false, together, Believers and Hereticks, except only the *Romish* Church, which we may suppose was least corrupted in the Essentials of Christianity, to which we in a great Measure owe the Preservation of the Scriptures and Christianity, as we do our Liberty to the Remains of the *Roman* Empire: But the arbitrary Folly of the *Romish* Church, in confining their Service to a dead Language, which has nothing in it suited to Divinity, and had the greatest

Share

Share of Confusion of any one, in the Time it was spoken, is beyond Example. I cannot except the *Mahometans* confining their People to the Language of the *Alcoran*, because their Religion, as they call it, was instituted in it, and cannot stand the Test of that perfect Language from whence it was pretended to be taken. But however, the *Mahometans* have now destroy'd the Worshippers of these Agents, or restrained them by Force, till the Inclination to worship them is lost; and have forced them into some confused Notions about the true God. The Prospect the *Jews* had framed for themselves is vanish'd; and there is scarce one of them but would sell his Share in it for three Years Purchase of his present Income. And as *Mahomet* has broke his Word with his Followers, and not come to fetch them at his Time appointed, his Credit is considerably abated among them, and a little Light would set them right.

The *Jewish* Religion, and the Accomplishment of it, *Christianity*, was founded upon divine Revelations. The apostate *Jews* made Pretensions, in some Things, to common Sense, where they took the literal Sense, which the *Apostle* says, *killeth*, for the spiritual Sense; tho' that

that drew them into many Absurdities and villainous Endeavours, to support it. The Heathen Religion was founded upon Sense, Reasoning, and human Wisdom, which set aside Revelation. The *Persian* is a Composition of the *Jewish* Apostasy and Heathenism: But the *Mahometan* Religion has neither Revelation, Reason, nor common Sense, to support it. The *Alcoran* is founded upon Misconstructions, false Citations, Rabbinical Forgeries, *&c.* concerning what is contained in the Bible: The Religion in it was permitted, to be a Punishment for the very Crimes they would now produce it here for Evidence to support; was not come into of Choice, but by Imposition and Force. And tho' Men who set up for Liberty, to serve that Turn, would introduce a Language of Slavery; yet nothing in it, or Words used from it, or Paraphrases upon it, are Evidence to Men of common Sense. Make the Translations of the Bible Truth, and all this Rubbish falls to nothing; and there is nothing else stands in the Way of Christianity now; Force cannot stop Truths clearly revealed, fairly construed, and plainly shewed. If that were done, Hereticks would, by their own Ignorance, confound themselves, and bring others to

Christ. As all these false Notions are cited from an Original, when the chief End is effected, which I think it is at this Time, the Original will set all false Constructions and Citations to right; and the Loss of all the Eastern People lye at the Door of the Clergy, who have Liberty to clear the *Hebrew* Tongue, and do not. And as the understanding of the Agents here, the second Causes, are revealed in Scripture, and were intended to give us Ideas of the Essence, Persons, Powers, *&c.* above; and as the Wickedness of former Ages made it necessary, for the Benefit of future Ages, that the Knowledge of them, till a convenient Time, should be suppressed; and as there is now a great Necessity for it, because the Christian Faith and Religion is almost lost for Want of that Knowledge; and as all Inclination to worship these Agents, is lost; I hope it will be permitted, and that the Knowledge of them may not only be safely restored, but that it will restore Christianity, even where 'tis lost. And if, as *Joseph*, l. XII. *chap.* 2, says, *Ptolemy Philadelphus*, when he had seen the Translation of the LXX, wherein few or none of these Things, or of the other Things of Consequence, are translated or explained, wept, because they had

had wanted that Treasure so long: When these Things come to be clearly shewn, what ought those to do, who have had the Original thus long, and never examin'd it?

Since neither rich Men, nor Men upon Foundations for Learning, or for teaching the Ignorant, would ever take sufficient Pains to clear the Text, but have been always for taking the Translations which were given them, without ever considering whether they came from Foes or Friends, nay, mostly, if not only, those which they knew came from Enemies: *God*, as he has generally brought about his Designs by unlikely Hands, has enabled a poor Man to invent *Printing*, so contrived, that poor Mechanics, for their Livelihoods, may transcribe all the great Works exactly, and cheap; so that the Knowledge of the Bible, in all the Tongues, Concordances, Lexicons, *&c.* may come into the Hands of Men of small Fortunes, to enable them who will take Pains to clear those Points; and has contrived the *Hebrew* Tongue so, that not those who have been kept most, or longest recluse, and pursued the Rules of modern Education, or have read most of such Books as are in Use, but those who have had Op-

portunity to consider and understand the natural Agents and Things in this System most, will make greatest Progress; to the Confusion of great Men and learned Bodies, and the Benefit of the Poor, who they have always kept at a Distance, and who, whenever they had Opportunity of knowing, were most ready to come into the Christian Truths; which occasioned that terrible Reprimand, *Luke* xi. 52, *Woe unto you Lawyers, for you have taken away the Key of Knowledge; ye entred not in your selves, and them that were entring in, ye hindered.* Mat. xxiii. 13, *Scribes, Pharisees, Hypocriees.*

But if there were no such Objections as above to be made, what relates to Divinity was neglected by the *Arabians*, even while their Language was *Hebrew*, so cannot be found in the Language now extant. If they had pursued Writing at its first Discovery, and could have writ without confounding their Language, and before the Knowledge of the Agents they worshipp'd was lost, and any MSS. remained, it would be *Hebrew*, and would agree with the Accounts the Bible gives us of those Things, their Powers and Actions: None such is pretended to be found in any Nation, for the Reasons aforesaid, nor any Description,

Deſcription of them in any other Language, becauſe, when their Language changed, they loſt the Knowledge of them; and theſe *Mahometans* deſtroy'd all Books, or Means of preſerving the poor Notions they had of Philoſophy, which came in their Way at their firſt ſtarting. Beſides, if it were to be found in that Language, the Conſtruction of the Names for thoſe Agents and Powers, which are alſo expreſſive of the divine Perſons and their Actions, would be ſo uncertain, they could be of little or no Uſe.

If it be ſaid, that when ſome of them turned Chriſtians, or ſuch as I doubt they generally were, ſtill, of a mixed Religion, and learned to write, they would tranſlate the *Hebrew*; and that ſuch MSS. may ſtill be found; their own Writers have ſhewed us they had never heard of any ſuch Thing: But if there ſhould, the LXX have given us ſufficient Evidence, that the Tranſlators of any MSS. out of one Language into another, would, beſides the Alterations by Contrarieties, or other Incapacities in the two Languages, be, at that Day, byaſs'd in ſome, and ignorant in other Points; and ſo would give Senſes to ſeveral Words which they had not from the Author. If they had writ and turn'd

Christians, and such MSS. were found well done, and that there were no other Objection, 'tis more difficult to translate their Translation, so as to bring it to any Degree of Certainty, than the Original; and even then, for many Reasons, could be no Evidence: So far from expecting to find any Thing in the *Arabic*, or in the Jumble that is called so, to settle Points in Divinity, that we have nothing preserv'd by the greatest Writers in that Tongue, or in that Character, that could describe the Actions, Motions, *&c.* of Things in this System, or will ever assist any in the doing of it: Nay, tho' it appears that *Aristotle* had the Tables, and other Helps which were preserved, from *Chaldæa*. *Morinus* of the Primitive Tongue, *p.* 191. "*Simplicius* in the 46 Commentary on the 2d. Book of *Aristotle* of the Heavens, affirms that *Calistenes* sent *Aristotle* from *Babylon*, Astronomical Observations of a thousand nine hundred and three Years, and according to *Porphyry* they were carefully preserved to the Time of *Alexander* the *Great*: —They ought rather to have been called *Phenician* Observations, because they were spread so far by the *Phenicians*; for they first of all dispersed them thro' the greatest

Part

Part of the World." It appears to Demonstration, that either *Aristotle*, or the Translation of his Works through that Language or Hodge-podge, irretrievably confounded wat was certainly known.

But if we mean by *Arabic* (for there was no other written, that we know any Thing of) such as was formed by forcing them to learn and use the Characters and Words settled in that diabolical Book, as *Erpennius* calls it, the *Alcoran*, between eleven Hundred and eight Hundred Years ago, so that not only the Words, but the Power to every Letter altered the Language of corrupted *Hebrew* in every Place which had writ with another Alphabet, or with Letters with other Sounds or Powers: It includes the People, and so the Languages of the *Samaritan*, *Syrian*, *Chaldæan* or *Assyrian*, *Phœnician*, *Ægyptian*, *Æthiopian*, *Punic*, and many other Languages, some of which we scarce so much as ever heard of. So, by taking in the Words of all those Languages, they have got several Hundreds of Words for one Thing, and so many Thousands of Words more than they have any Use for in Writing or Speaking, at any one Place; and we are left to guess which of the Letters of this *Arabic* correspond with

thoſe of the *Hebrew*, or with thoſe of each Country or Language they thus forced in. If it be ſaid, that a vaſt Number of Roots which were in the *Hebrew* Tongue, and are not expreſſed in the Bible, as hinted above, will, in this extenſive and comprehenſive Language, be brought to Light; Suppoſe it were true, what can it help us towards the underſtanding of the Bible, to underſtand Roots not uſed in it? And how ſhall we know whether thoſe Roots were antient or modern? If antient, what their Meaning was antiently or lately? And what in each reſpective Country?

They talk of clearing ſome Paſſages in the Bible, which referred to Cuſtoms of the Heathens or *Zabeans*, by the Cuſtoms of theſe People. If there had been Writings preſerved by ſuch while they were Heathen, they would have given us ſuch dark Accounts as thoſe we have from other Heathens: But I think we ought to be cautious of explaining Paſſages in Scripture by Cuſtoms among *Mahometans*, becauſe thoſe Cuſtoms might be introduced by worſe Enemies than Heathens. The Reaſon they aſſign for this Attempt, is not theirs: It has been aſſerted by *Jews* and Chriſtians, that the Knowledge of the

the Religion of the *Zabeans* would explain many Paſſages in the Bible; and the Study of it was recommended by Mr. *Dodwell*, in his ſecond Letter to the Univerſity of *Oxford*, p. 156. I have herewith ſhewed at large out of the Bible, and that will be a Rule to admit or reject any Thing offered about that, from any other Authority or Language.

Whoever ſets forward any of theſe Projects, has two Difficulties to ſurmount, which will not be entruſted to any ſingle Hand, not to *R. Saadias*, nor even to any or all who have attempted it ſince; before any Evidence can be made of the *Arabic*, or any other Tongue, to explain any Word in *Hebrew*, they muſt ſhew what Letters are tranſpoſed, added, or *&c.* which of the one has the Power of each of the other, if that can be done, before they prove it to be the ſame Word; and next, that the Word they would uſe, is univerſally us'd, in one Senſe, wherever that Language is us'd; and that it had that Senſe, at leaſt, as early as when the LXX, or the *Targums* were made: Becauſe, as 'tis ſaid, *Acts* xv. 21, *For* Moſes *of old Time hath, in every City, them that preach him, being read in the Synagogues every Sabbath Day:* And I may add, in all

all other Countries or Cities in those Translations, because the People in those other Countries took in their Errors, and accommodated the Usage of their Words to those Errors, and to other Notions which the *Jews*, both before and after *Christ*, zealously propagated. Whether these infected the *Arabians*, who, tho' they had no Cities, yet as some of them might be in Cities, may be disputed, but cannot be disproved; and the *Jews* certainly lived among them, *&c.* from a little after the Death of *Christ*. Much more are they to prove the Usage of the Word before the Versions of the *Hebrew* into the Language they pretend that Word is of, were made, because most of them were made not from the *Hebrew*, but from the Versions or Paraphrases of the LXX, *Targums*, &c. and so the Words, *&c.* accommodated to them. And most of all are they to shew, the Usage of Words in that Language the *Alcoran* is pretended to be writ in, before that Book was writ; because People have been forced to use the Words in the Senses they are used there, and for several other Reasons. I hope they would not be at Liberty to take a Word, and give us One in Twenty of the Significations it had two Thousand Years ago, or One of the infinite

finite Number of new ones it has at present. And I hope they would not have us be determined by a *Lexicon-maker* of that infinitely extended Tongue, unless he will also make us a *Concordance*; because if he should happen to have been an *Arian*, or *&c.* or but ignorant, or *&c.* we may make Mistakes about Things of the utmost Importance.

The *Jews*, who have turned the Letters in *Hebrew* or *Chaldee* Words into the Letters of *Greek* or *Latin*, understood the Power of each Letter in each Language: Yet did ever any one pretend, from them, infallibly to know the *Hebrew* Letters, and turn each Word back into its *Hebrew* or *Chaldee* Word, except he had seen the Original, or remembered the Words? If neither the Natives, nor those who learn this pretended Language, in any Place, there or here, and do not understand *Hebrew*, can know which Words are *Hebrew*, or which of the Senses to each Word answers the Sense it has in the Bible, shall one, and so any one, who understands so much of the *Hebrew* as to compare the Letters, and, as he says, or by his Rules makes those in one, or as many as he pleases, of these Words and those in a *Hebrew* Word, suit; or, at least, make the

the first Letter in each Word pretty near; be at Liberty to play with which of the Meanings he pleases, in construing the Terms of *Salvation?* I hope not.

Such MSS. as these may serve for *Arcana*, in private or College-Libraries, and they may talk of them, or shew them as great Rarities; and whatever other Uses may be made of, or Discoveries by, this Language, during the Times of Darkness and Ignorance, since it was written, either from their own Author, or Translations out of Books in other Languages into it, it can be of no Use to settle any Point in Divinity, Religion, or Philosophy; and they must not be used to destroy the Authority of the Bible, or impose upon the Vulgar, in Articles of Faith.

I have formerly hinted, where a Word is but once or twice used in the Bible, and it happens to be about something little understood now, except the Interpreters have been faithful, there may be some Difficulty to understand it; and you may be willing to take any Information from a neighbouring Language: But what then? Surely this Mixture of all Languages can never be taken for a Language. As it has pleased *God*, that these few, nay, very few Words,

Words, are about Things of no great Importance: So, when one has ſhewed how they uſed one of theſe Words in a neighbouring Country, writ before this Jumble happened, and meet with even ſome corroborating Accidents to perſuade one that it had the Senſe there it ought to have in a Tranſlation of the Scripture, thoſe Accidents are the only Evidence, becauſe, 'tis a Million to One, but the Word may be found uſed in other Senſes, perhaps by the ſame Author, at leaſt by other Authors, either there, or in other neighbouring Countries. And notwithſtanding what has been aſſerted about the Learning and Wiſdom of this People, it comes to no more than this: That if there were but a Scrap of Science, nay, a good Fable, or a pleaſant Story preſerved among *Jews*, *Chriſtians* or *Heathens*, in any of the Dominions this Empire has ſwallowed up, that is in the Eaſtern Part of the World, where all the Revelations were made, and where all Knowledge had its Reſidence: As they have long been forced to write in this Character or Letter, all this muſt be aſcribed, by thoſe who call themſelves *Chriſtian Divines*, to the *Arabians*, *Chriſtianice Mahometans*, *Turks*: Nay, as this Empire is the greateſt, if not the only Oppoſer

poser of, and Adversary to *Christianity*, the Devil's chief Attribute, to *Antichrist*, to *Satan*. If this Jumble had not happened, but each Country had retained their own Language and Letter, would not the Scraps of Wit or Knowledge which remained in each Country, or which had been acquired since, or the Name of a Beast, or a Tree, or a Plant, or a Root, if any such be preserved and truly apply'd, have come out in each of their respective Languages, and the *Arabs* have only had their small Share? And would it not have come purer in each Language than it does now, when all their Languages are jumbled together? Why must all be attributed to them, because it comes under this forced Character, which even cannot be proved to be theirs? I will not undertake to distinguish between the Judgment or Honesty of Persons of this or that Country, or of Authors; nor shall I ever spend much Time to examine the Abilities or Veracities of those who have transcribed, or otherwise come between these Authors and us; nor of the *Lexicographers*, or, *&c.* especially in such a Hodge-podge as the *Alcoranish* Language is. As Words in other simple Languages, either as used in the Translation of the *Hebrew*, or in other Writings

Writings in the Language of the Translation, have no Ideas fixed, that makes it difficult enough to bring down the Ideas of the *Hebrew* Words into lower or present Languages; we have no Occasion to make ourselves or others more Difficulties.

We have no Occasion at all now to call in any neighbouring Language, nor even this Confounder of so many Languages, for helping us to understand the *Hebrew* Tongue, much less to make the Construction of each Word infallible, and certain; nothing but its self can do that. We have got over the Dangers and Discouragements in reading the Scripture, and shew'd that the Danger, *&c*, arises from letting Fools and designing Men meddle with them. We have as much already infallibly construed, as shews us our Title to our Inheritance, gives us a sufficient Idea of the *Trinity*, and of the Conditions in, Powers and Uses of, this Machine; so a sufficient Account of the Objects which the ancient Heathens worshipped, as will herewith more fully appear.

All that any Interpreter has to do, or can do, is to find such an Idea for each Word as will answer in every Place, and shew the Relation between Things comprehended

prehended under the ſame Word, ſo that the Word, in each Part of Speech, may have its proper Relation to the Idea; and that how widely ſoever the Things, Actions, or *&c.* for which the Word is uſed, may differ in other Reſpects, that every one of the Things, or *&c.* has that Idea in it; and how they convey the Idea, when they are carried higher, to ſpiritual Things, Actions of the Mind, or *&c.* When that is done, as a Word of the greateſt Importance can have but one Signification, and as the infinitely wiſe Inditer has uſed ſuch a Word frequently, the more Beings, Things, or Actions it has been apply'd to, and the more the Relation in that Idea among them is ſhewed, the Idea becomes clearer and ſtronger; the Perception of the Thing or Action convey'd under the borrowed Idea, heightens; the Truth and Importance of the Revelation opens; and the Pleaſure in diſcovering, conſidering and comparing them, encreaſes in Proportion; whilſt you have at one View, the Wiſdom of the Revealer, in inſerting that Idea in that Place, to convey the Intention of *Redemption*, or *&c.* His Wiſdom in contriving a Language, Letters, *&c.* which ſhould convey that Idea, ſo long as the World

World, endures, with infinite Certainty: His Goodness, Mercy, *&c.* to Men, not only in revealing the Facts, but in transacting them.

If any one object, that I am tempted to carry the Value of the *Hebrew* Tongue too far, because I have made a great Progress in it, and made many important Discoveries in it, I deny that I can carry the Value of it too far; because the Knowledge of all Things of Consequence to us is contained in it, and because the Construction of the Descriptions of such Things once fairly determined there, will remain so for ever. And if any one make the Time some have spent about another Tongue, the Inducement to make them endeavour to persuade others into a great Opinion of its Value, and suspect no worse, when they shew even a Possibility that the infallible Sense of any *Hebrew* Words can be fixed by Words out of another Language, and by human Writings; but more especially of Words about the Things which are of greatest Concern to us, and which we are sure they knew nothing of; I shall be more surprized than ever I was with any Thing before, but shall suspend my Belief, till some dare propose the Thing, and put it in Practice. Indeed, as those

who aſſert the Value of the *Arabic*, pretend not to fix the Meaning of each *Hebrew* Word to one Idea, nor to comprehend ſeveral Things under that Idea, but to ſhew that each *Hebrew* Word has many Ideas in it which have no Relation to each other, or that a *Hebrew* Word has no Idea affixed to it, but is uncertain and vague, ſo allows one to uſe as many ſuch *Arabic* Words, and as many of theſe Senſes, as the Tranſlator pleaſes: Recourſe to human Writings, to a Tongue which has moſt Words for one Thing, or *&c.* will beſt ſerve their Deſigns. What their Deſigns may be, or what the Conſequence of this may be, we ought to conſider.

As my Reſolution is to purſue Truth, where it is to be found, and by the Methods 'tis to be diſcovered; and as all Books that have been writ to encourage People to ſeek for it where it is not to be found, or by Methods which will not diſcover it, tend to divert Men from the Truth, I have drawn up theſe ſhort Hints to ſhew the Tendency of them, but deſign not to dwell upon theſe ſo as to prevent my own Purſuits.

As I pretend not to Infallibility, much leſs to a Power of ſeeing into the Minds of Men; and as I have no Way of know-

ing,

ing, or even guessing at Men; whether they are Friends to the Authority of Scripture, or Well-wishers to the Truths which I am laying open, but by their Actions, Words or Writings; it behoves me to consider, what the Consequences may be to me, or those who are desirous to have the true Meaning of the sacred Scriptures brought to Light, and fixed. If we come into this old Project, what can we get? and what may we lose? Suppose this Reviver of that Project should be a sincere Friend, and should bring us the Signification of every Word, which is but once or twice used in the *Hebrew* Tongue, out of Authors in his favourite Language; and they should suit with the Construction we have given of the chief Things in the Bible: Can he give us any sufficient Security for the good Behaviour of our Enemies, that they will acquiesce in this any longer, than till they have got the Method established? Will not some of them, for the Sake of this, learn to read? Will they not every one take the same Liberty as you have done? Will not they place which Letters of the *Arabic* they please to, or against which of the Letters of the *Hebrew* they please? Will not they find Senses or Constructions of *Arabic* Words

to anſwer *Hebrew*, and to anſwer their Rules, and ſerve their Turns? Have not we had a fair Deciſion by trying this Experiment with the *Chaldee* Tongue? And if we introduce this Method for a few Words, for which perhaps we may need no Help, becauſe every Step one advances in *Hebrew*, it gives him a Proſpect of Things he did not expect to ſee, till he ſees them: Will he tie up the Hands of thoſe whom no Laws can tie, that they ſhall not make the ſame Attempt upon Words of the greateſt Importance, and ſo leave us nothing, or which is the ſame Thing, nothing certain? What ſhall we ſay then? We muſt allow the Enemies to make uſe of the ſame Evidence: 'Tis certain we cannot deny an Enemy the ſame Liberty as we take ourſelves; and eſpecially if they, as they have often had, have a *Præſul* for a Precedent, with what People naturally take for a Licence, the Recommendation of an Univerſity; nay, they will: Is it not deſign'd by thoſe who propoſe it? They will have, or if we come into thoſe Meaſures we give them, a Right to make Uſe of them in Evidence againſt the Intent of the Bible. And who muſt be Umpire to determine he Conſtruction and Authority of the re-

ſpective

ſpective MSS? Are we only to transfer Infallibility from *Rome* to *Conſtantinople*? Muſt we appeal from the *Pope* to the *Turk*, or to the *Turkiſh* Writings? where they ſay they worſhip one, but know not who, nor what, to deſtroy the *Hebrew* Evidence, which proves the Trinity. For Shame let us hear no more of theſe Projects. From what is done already, we are pretty ſure they will take hold of this Advantage; in order thereto they have already canonized the *Præſul*, and put him in among their Chiefs, their *pæne Divinum*'s, and have promiſed to give us an *Anecdote* of his glorious Performances, and alſo of thoſe of his Editor. If this was done by an imprudent Friend, 'tis neceſſary to let others know, that as we are ſure to loſe by this, there is no Proſpect to come in. If it is a great Riſque, that without ſtanding by they may make the moſt Improvement they can of their Time; trade, where there is no Danger of Loſs, and a certain Proſpect of conſiderable Profit, till they ſee how our Projector comes off, whether Winner or Loſer; and ſo how he comes out, whether Friend or Foe; whether he retracts, and makes the beſt Reparation he c n, or wh:

ther he proceeds and ſtrikes in with the Adverſaries.

But at the ſame Time that we are conſidering who may, or may not be Parties, which of a Side, how the Caſe with reſpect to them, will ſtand, and how it will appear to Byſtanders; we ought to conſider who they will make Umpires; as nothing there has been preſerved by a Church, what Evidence they will allow them to uſe, and what Sort or Degree of Evidence is to determine each Point. If the *Arabic* or *Alcoraniſh* Language, as it has been learned by the ſeveral Nations, ſince the *Alcoran* was writ, they conquered, and forced to read and learn it, were drawn up into a Concordance, extracted out of all Writings and Speeches, that wou'd ſhew that it is the vagueſt Language that ever was extant in the World, and fit for nothing but Confuſion. But as there can be no Concordance of human Writings, eſpecially of thoſe in different Countries, and ſome at many Thouſand Miles diſtance, and which have been a Thouſand Years in Writing; whether the Senſe which is found in moſt Authors, or in moſt Countries and what is ſtill worſe, who muſt be the Conſtruer of thoſe MSS. or our Correſpondence, for Uſage in this or that Place,

of

or even our Tellers: If they cannot agree upon Umpires, or they cannot agree concerning the Evidence, which is to be decisive; what then? I doubt every one will not be willing to refer it to the *Turk*. Tho' he and they all agree in all Errors which oppose Christianity, they have nothing to fix the Meaning of many of the Words and Phrases in the *Alcoran*; they cannot prove of what Language they were, nor where the Notions or Tenets came from, because they have destroy'd those Languages, the heretical Sects, and their Books: And the Contests about their Significations have produced as many Schisms and Sects among them, as there are among Christians; and they know nothing of *Hebrew*; so we can have nothing but an *ipse dixit* of an illiterate Successor of the illiterate Prophet; and that will not quiet his own Men. They, to our Shame, stick to what they suppose their Scripture. What, must we poll for it, as they do for Lectures? Or must we go back to the *Pope*, and take his Decision? Though 'tis very likely that will be the End of all this; 'Tis at a bad Time to do it now, because his own Sons cannot swallow that, except it be ramm'd down with the same Instruments as your *Arabic* was, and by which it is still kept

down; and if that Force were removed, they would ſoon ſpue it up, and return it to the Authors of it, the apoſtate *Jews*. What then, muſt we be in the Condition of two Pretenders to an Eſtate, who neither of them have any Evidence, or who have Evidence which cannot be underſtood, ſo far as to determine who has the Right: And ſo upon the Arrival of every M. S. from *Turkey*, one Side or t'other muſt move for a new Trial upon Suggeſtion or Affidavit of new Matter to be brought in Evidence; who muſt appoint, or where ſhall we get a Chancellor that will not allow a new Trial, and ſo keep the Cauſe in Court? At this rate there never can be peaceable Poſſeſſion, nor even a final Decree, as long as there is a MS. between the fartheſt Side of *Aſia*, and the neareſt Side of *Africa*, Part of *Europe* included; and the Value of our Exports thither will be ſufficient to pay for them. In the Catalague of the *Jewiſh* Writings we find ſeveral writ in, ſome tranſlated into, and ſome out of *Arabic*; ſome printed, and perhaps ſome ſtill in MS. And they have printed many in other Tongues in *Turkey*. *Obſervation by Father* Belon, *p.* 539. " The *Jews* who have been driven out of *Spain* and *Portugal*, have

have encreased their Judaism in *Turky*, so far that they have translated almost all Sorts of Books into their *Hebrew* Tongue, and at this Time they have printed them at *Constantinople* without any Points. They print there also the *Spanish*, *Italian*, *Latin*, *Greek*, and High *Dutch*: But they print none in the *Turkish* or *Arabic* Language, for they are not allowed to do it." I know not whether these are intended to be included; nay, I know not but the Books, which they tell us are now, or were lately printing in *Turkey*, may be admitted for Evidence. And tho' I cannot see what should induce the *Turks* to do it; as I think they suffer no Writing but the *Alcoran*, and a few other small Books about their Religion; surely they will not be at the Charge of printing Things about other Religions; but if they do, it would be necessary, by way of Foresight, to send an Ambassador who could read their MSS. and compare them with the Books; and not leave it wholly to their Ambassador, who have no Alliance with us in some Points of Religion: And the *Turks* cannot be said to be indifferent in the Points in Dispute, because there was a *Rabbi* at the composing of their *Alcoran*: And because every considerable *Mahometan*

tan employs his *Jew*, and trusts him with all his Secrets, nay, even as a Pimp, and trusts him among his Women; because if a *Jew* touch, their Law makes him turn, or puts him to Death; nay, the *Jews* are so jealous of the Advantage they have by this, that if they discover any Thing of that Kind, they themselves put their Brother *Jew* to Death. And 'tis not unlikely, but there may be some of those Gentlemen disguis'd in this Undertaking, as a certain *Rabbi* turn'd *Jesuit*, to discover how that Order in *Flanders* had got the Exchange to some Places in *Turkey* from the *Dutch Jews*. And as several of the *Jesuits* have come here, and reformed upon other Errands. I have been informed by a Person of Honour, that one who has not left his Fellow for venturing so boldly upon so small a Stock, a little before he saw the grand Point, and his Destiny determin'd, nay, demonstrated; so that he submitted Time after Time, to solicit for the Refuge of a Conference; and so that tho' he in answer was challenged over and over, in the most contemptuous Terms, durst not set Pen to Paper to dispute it, used to pretend that all Disputes would terminate in Favour of his Notions in about fifty Years. The bad Success the

French

French Prophets had, kept him not from foretelling the Event of an Impossibility, but from fixing it in his Time. I can foresee no Hopes he could then have to make such an Assertion, or even to puzzle the Cause much longer, except it should be done by introducing this Method under Pretence of Friendship, with something which should appear well, to be succeeded by such Rubbish as must come: And if this be a concerted Affair, 'tis high Time to consider the Consequences, and keep clear of all such Designs, and of the Authors of them.

I may safely say, as 'tis said, *Numb.* xxiii. 23, *Surely there is no Enchantment against* Jacob, *neither is there any Divination against* Israel: So there is none will succeed against the Bible: And this can come to nothing, but must end in Confusion, and appear to be ridiculous: But perhaps it may seem strange, why I should neglect proceeding upon Subjects apparently of greater Importance. In Excuse, I am warn'd, from what has happen'd, in several Sciences in my Time. People are arrived at such a Degree of Indifferency and Lazinesſ, if I say no worse, that if any one will make an Excuse for them, to save them from any Trouble in their

Studies

Studies or Duty, they will take it without further Examination. And the first Pretender to such an Excuse generally makes his Fortune; and let it be ever so shallowly laid, as you may prove by several late Instances, holds for each of their Lives, and perhaps with some of the Party after their Deaths, if they have been ever so manifestly confuted and exposed.

It has been proposed to explain the sacred Scriptures by themselves, in a plain, simple Manner; and a considerable Progress has been made in them, which has been shew'd to proper Judges, and their Approbation has recommended it, to persuade Students to learn the *Hebrew* Alphabet, and inform themselves. It has been given out, that the Knowledge in them is to be come at only by understanding *Arabic*; And this they think will pass for a reasonable Excuse, why not one in an University should learn to understand *Hebrew*; and to make all Attempts of that Kind be neglected, and so long useless, because it will be done better, and more certainly by such a one another Way, and then they may have it as he will have done it, without any Trouble. Whether giving out the latter Proposal be only to divert them from pursuing the first, or otherwise, 'tis plain they all use that only for an Excuse, to save

Trouble;

Trouble; becauſe, if they believed either, and had any Value for the Knowledge in the Scriptures, they would purſue the Study of the Original, and either conſider the Method propoſed, and ſo recommended, to acquire the Knowledge of them that Way, or alſo ſtudy the *Arabic*, to be able to judge, whether the Knowledge contain'd in them could be better acquired that Way, and ſo might know which is the proper Way, and not take and deliver Things of that Importance upon Truſt; I could propoſe ſome effectual Remedies; but I ſhall ſuſpend doing it a little longer.

If ſome Perſons of Note were determin'd to have proſecuted the Method propoſed, of ſettling the *Hebrew* Tongue by itſelf; and the Parties to the other Deſign were privy to their Reſolutions, and threw out this Project at that Time, with a Deſign to prevent the Execution of ſuch Undertaking, and that they had no other Way to evade it, but by ſuch a Project; 'tis to the laſt Degree deceiving and expoſing the want of Learning and Judgment of ſuch to whom it was recommended, and were withheld by ſuch ſilly Pretences. If they were alſo privy, that Deſign of the Second Part of *Moſes's Principia* was for a Foundation, to be exhibited or Evidence to prove the Trinity; and that

that gave the first Disgust, and was the Occasion of that Attempt; then that determines me in what I have long suspected; and I can guess from what Quiver that Arrow came.

If the Person hinted at keeps a settled Correspondence with, and is highly applauded by such as do not desire the Bible should be explained, and perhaps that it should not be believ'd, that gives us further Light into the Design. Every body says, a late King, and an opposite Party, each gave Encouragement to *Pere Simon*, &c. And that a late great King gave a great Pension, even in Time of War, to a late great Philosopher, for the same Reasons. If these Authors understood what they were doing, each of them must know he was but a Cat's Foot.

Away with the idle Notions of travelling to learn Eastern Languages, or learning them at Home, to make us understand the *Hebrew*: It is founded upon, and is a Copy of the Ideas or Images of Things, and their Actions, exhibited mechanically in this System, which is evident here, and in all the habitable Parts of the World equally and alike: Every Man, in Proportion to his Share of Sense, may acquire the Knowledge of it, as well here as in any other

other Place. Learn to understand the Things, and you will find the Meaning, and the true Ideas convey'd by the *Hebrew* Words: And if there be any Observations and Experiments which have been truly made, they will answer the Words; and those which have been falsely made, or falsely reported, and all the Deductions which have been, or shall be falsely made or made, or falsely reported, will appear to be only Imaginations, and not to correspond with the Things and their Actions: And as the Ideas of Things out of this System are there convey'd to us by those here, thence and from no other Language or Knowledge can we have them; nay, even the *Greek* in the *New Testament*, which is a continued Reference to the *Hebrew*, must be understood by it: For had it been, as our Projector says, *Christ*, instead of saying, *John* v. 39, *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me*; must have said— seach the *Arabic*. And instead of what they did write, *Acts* xvii. 11. *And searched the Scriptures daily, whether these Things were so*, it must have been writ— they searched the *Arabic*. And if there was no Writing in *Arabic*, then it must have been, Go and live among

among those Thieves the wild *Arabs*, and learn their Language, to learn to search the Scripture, to prove me *Christ*, and confirm you in the Faith, *&c.* And after the Antichrist *Mahomet* arises, and he and his Followers form Characters, and write a Law directly opposite to my Terms of Salvation, and my Rules of Living; let my Followers study the *Alcoran*, their Books and Writings, to the same End.

But to look back to the Beginning, tho' it would make a Man more wicked than the Devil, to suggest that there is any Ambiguity in the *Hebrew* Words made Use of in the Covenant between the *Aleim*, in Favour of Man, or in the Publication of the Conditions; I must observe, if there had been any Pretence to have suggested that, the Devil must appear very ignorant, who did not lay Hold of that Pretence, but was forced to use several groundless Assertions, to seduce a Woman.

If we view the late Times, what a pitiful Case is it, that this Treasure in the *Alcoran*, &c. was not discover'd sooner? How silly must the old Doctors and Schoolmen look, who spent their Time in disputing about the Significations of Words in Translations, *&c.* What Difficulty is there now about *Transubstantiation*, &c.

if

if there be ſuch Liberties in the Original?

It would border too near upon Treaſon, to propoſe this Uſage of Words among Men, in Covenants, Treaties, Oaths, *&c.* I ſhall only mention the poor, ſilly, fumbling Excuſes People have been forc'd to uſe, ſuch as Convenience, the Intereſt of the People or State, the Good of the *Catholic* Church, the Spirit of a Treaty, Equivocations, mental Reſervations, *&c.*

I have, in my other Writings, choſen the propereſt Words I could find, and explain'd every Aſſertion to avoid Ambiguity or Uncertainty: I have avoided that Trouble in this, and only driven at the Points. We can no more be cenſured about the Meaning of Words, till it be determin'd whether each, in the inſpired Languages, has the moſt or the feweſt; till the grand Point be ſettled, whether the Original, and what depends on it, which are the only Writings I value, be writ infallibly, or with the Liberties aſſign'd. They who aſſert thoſe Liberties, have no Right nor Pretence to make any ſuch Objections; and if they do, I ſhall avoid anſwering any of that Kind. If the Words relating to one Covenant there can be proved to have ſo many different Significations, 'tis

no Matter to me what becomes of all other Words or Things.

But to the Time to come: Would not admitting this Liberty in the *Hebrew*, admit it in Words of all Languages which are used for *Hebrew* Words? Are not the Thirty Nine Articles, the Creeds, Confessions and Laws, in *English* and *Latin*, ambiguous enough? Do not Pleadings, Informations, Indictments, Impeachments, *&c.* sufficiently shew, each of many Words admit of various Senses? Would it not be a glorious Improvement for Libertines, Malefactors, *&c.* to introduce the Usage of the *Arabic*, or Liberties from it, where each Word might be construed in several Scores, many in Hundreds of Senses? If there could be any Assurance besides these Conjectures, this Assertion, and the Faith of *Mahomet* and *Mahometans*, that the Laws of *God* are to be thus construed, or any tolerable Proof that the final Indictments would be drawn up in *Hebrew*, to be explain'd by *Arabic*; and that Pleadings in those Languages, with those Liberties, would be allowed at the last great Assize; it would be well worth While for some Divines, and many Lawyers, who escape here, to study them in all their Latitudes; but till that Evidence appear,

appear, 'tis better to ſtudy the *Hebrew* to other Purpoſes.

But if any one pleaſe to endeavour to reform the miſconſtrued or miſuſed Paſſages or Words in the *Arabic*, to thoſe in the Original, I am for it; but if he offer to make the Original bend to the *Alcoran*; he is qualified to be a *Muſſulman*, and I wiſh he were reformed, or among them.

As the true Confeſſion was to be preſerved without Intermiſſion, or falling away, and reſtoring; as that was done more immediately in the Family of *Abraham*, before Writing, ſo was it to be preſerved by the Language of *Abraham*'s Poſterity, the *Hebrew*, after Writing, and in no other: *Pſal.* cxlvii. 19. *He ſheweth his Words unto* Jacob, *his Statutes and his Judgments unto* Iſrael: *He hath not dealt ſo with any Nation; and as for his Judgments, they have not known them.* St. *Paul* calls them, *Rom.* i. 2. *Holy Scriptures*; *ib.* iii. 1, *What Advantage hath the* Jew? — *Much every Way, chiefly, becauſe that unto them was committed the Oracles of God.* Notwithſtanding all the Fallings away, *God* had ſtill Confeſſors there, in the Tabernacle and firſt Temple, while they ſubſiſted; and afterwards, not only there, but in the Captivity, the Prophets, or *&c.*

and after in the ſecond Temple, by thoſe who preſerved the Knowledge of the chief Points in the *Hebrew* Tongue, wherein they could only be properly expreſſed, till the coming of *Chriſt*, when another Confeſſion ſucceeded, and was engrafted upon it: So the falſe Confeſſion was to be confounded, becauſe Chriſtianity could not be planted, nor cannot grow, till theſe Sorts of Judaiſm and Heatheniſm were, or be deſtroy'd. And as that Language preſerv'd the Knowledge of that Confeſſion till it had brought forth the Fruit, ſo the Evidence of the Root, Stem, *&c.* of that engrafted Creed, was to be preſerved to all Poſterity, in that Language; and without preſerving the Knowledge of that Language, we cannot preſerve the Confeſſion of that Faith. By what other Means, or in what other Method *God* could have preſerved it, he, by his infinite Knowledge, may ſee; but I cannot ſee the leaſt Poſſibility how it could have been preſerved any other Way.

It was never intended that this Faith ſhould be tranſcribed into *Greek*, ſo *Chriſt* ſays, *John* v. 46, *For had ye believed* Moſes, *ye would have believed me, for he wrote of me:* Not only as our Notes in the Margin, in

in a Text or two, but throughout, as *Acts* x. 43, *To him give all the Prophets witness*, &c. If they could have done it in that Language, they had no Occasion to repeat these Things, for the Reason assign'd *Acts* xv. 21, *For* Moses *of old Time hath in every City them that teach him, being read in the Synagogues every Sabbath Day.*

And as this Evidence is for the Preservation of those who consider and make good Uses of it, so is it for the Destruction of those who neglect, or make bad Uses of it: Against all the World, who saw the Miracles which *Moses* performed, who heard the Voices, or saw the Appearances which made such an indelible Impression upon all People, when the Covenant was made, and who knew such Writings were revealed by him, by which that Confession and those Services were established: Against all the Posterity of those People, and all others, who not only had the Account of these Things handed down by Tradition, but heard, and might see and know that those Writings were preserved, and those Services continued among the *Jews*; besides all other accidental Means of their Knowledge, of conversing with the *Jews*, who travelled, were takn Prisoners in War, in the general Cap-

tivity, *&c.* and so dispersed to every Place; And as *John* v. 45, *There is one that accuseth you, even* Moses, *in whom ye trust.* His Writings, which had recorded all the Miracles which were Credentials of them and the Terms of Faith and Salvation recorded in them, more immediately bear Witness against the *Jews* who at any Time neglected the Covenant and the Law, so fell into worshipping of second Causes: Against those after the Captivity, who rejected the chief Benefit design'd by the Covenant, and preferr'd the temporal Part, the Shadow, the Letter, the Enjoyment of *Canaan*, and the Prospect of a mighty Prince, who would release them all from Subjection and Captivity, make their Kingdom flourish, and all other Nations subject to them: Against those who made false Translations of those Writings, or false Paraphrases upon them, to serve such Points: Against all their Posterity, till they rectifie those false Translations and Paraphrases: Against the *Jews* who crucified *Christ*, and against them and all others who persecuted his Apostles and Followers: Against the *Jews* who afterwards were in Possession of these Writings, and gave various Constructions to each Word, to maintain their own Opinions, and who form'd

form'd Volumes of Oral Traditions, of Hear-say idle Stories, to wrest, evade, or blind the true Meaning of those Writings, till they reject them, and come into the Faith: Against the *Jews* who forged the Book containing the pretended Revelation of the Religion set up in *Persia*, and afterwards the Book containing the pretended Revelation of the Religion pretended to be begun in *Arabia*, now infinitely extended: Against the learned Christians in general, who must know they could never prevail against the *Jews*, till they had fixed the proper Sense to each *Hebrew* Word, and thereby determined every Point in Dispute: Against all Setters up of Heresies, who, 'tis certain, did not search, or did not understand the Original: Against all Christians who understand the *Chaldee* or the *Arabic*, and offer to produce false Evidence from them, and do not shew the Deviations from the Original, in Accounts pretended to be cited out of it, and the Alterations of Words designedly about the *Trinity*, in false Constructions, in changing them from plural to singular, *&c.* Against all Tutors, *&c.* who pretend to direct the Studies of, and instruct Youth for Orders, *&c.* and know not a Letter of the Rudiments of Knowledge: Against all

Christian Divines, who pretend to teach what Men should believe, without ever examining it; Against all Christians who are, or may be able, and do not endeavour to understand what they believe, or should believe: Against all who reject the Method deliver'd by Revelation, the œcunomical Part or Product of the *Holy Ghost*, and in the most blasphemous Manner, as *Zerdusht*, *Mahomet*, and the most cursed Apostates, take upon them to act the Part of Prophets, and every Day give out more stupid Nonsense, if it be possible, than any of them ever did, for Dictates of the *Holy Spirit*: Against all who pretend, upon the Foot of Imagination, Reasoning, Observations, Experiments, or *&c.* to give an Account of the Eternity of Matter, or of any other Commencement of Motion, Order, Forms, or *&c.* in this System, than what is therein reveal'd: Against all who set up any other Philosophy, Agents or Powers: Against all who pretend to deny a future State, or offer any other Method to attain Happiness in that State, or pretend to give us any other Account of that State: Against all who will not receive or admit the Descriptions and Representations of the Essence and Persons exhibited by it: Against all who pretend

to

to give any other Definitions, Representations, Images, or Ideas of the Essence, and the Persons existing in it: Against all who by Raillery, Words, Writings, Encouragements, Rewards, Threatnings or Force, divert Men from that Confession, or propagate any other Confession. This is the Charter-Party by which Men will be judged: Every one who will go into *Abraham's* Bosom, must have his Confession. The Gospel is but an Account of the Completion of the two Articles, on the Part of the *Aleim*, the Suffering of *Christ*, and Mission of the *Holy Ghost*, and what was previously necessary, or, in Consequence. The State of Man; the Part which he was from the Beginning to act, is set forth in this; was not, nor could have been, set forth in a later Language.

There are a great many Things to be said, in Excuse for a Man who does not understand the Evidence for the Foundations of our Faith, when he sees it attack'd by Men even of less Knowledge than himself, if he use the best Arguments he is Master of, to defend it; but nothing at all for a Person who knows that *Christ* referr'd him to the *Hebrew*, and never promised to give us that Evidence over again in *Greek*; and who knows he never attempted

tempted to qualifie himself to examine the Foundations: If he presume to attempt to demolish them, and support a Scheme set up by those who knew as little of the Matter as he does, or to set up a Scheme of his own, and to have the Impudence to assert, that it is the Sense of the Scriptures, when he knows that he could not read, much less understand, those very Parts of the Scriptures which settle those Foundations.

Would not you look upon a Pettifogger, who only understood *English*, and could read a Letter, that your Friend at his Death order'd to be writ, to let you know that certain Conditions were performed, whereby a great Estate descended to you, as an impudent Fellow, who rather than let you employ a Lawyer, should persuade you to give up your Title to that Estate upon a Suggestion; that because the Deeds of Settlement were writ in *Latin*, no body could understand them, nor so much as know who, and how many there were who joined in settling the Estate, or were Granters?

If it had not been necessary to confound the false Confession by the *Confusion of Tongues*, and the *Jews* had preserved their Language, and not fall'n into their apostate Notions;

Notions; and the People then mixed with them, and the neighbouring Nations had understood and spoken *Hebrew*, and *Christ* had taught, the Discourses had been made, and the Apostles had writ in *Hebrew*, let any one consider how the Case in Dispute about the Trinity would have stood: And since the then State of Things made it necessary to write in *Greek*; and as the Translation of the LXX has settled the Usage of those Words, and shewed which stand for which: And since they now quibble upon *Greek* Words, without disputing the Meaning of the *Greek* Words, which as I have shewed could not answer the Meaning of the *Hebrew*, translate them by those Rules back to the Foundation, the *Hebrew*; and there is an End of those Disputes.

I hope it will be allow'd to be a Blessing, that we need not be at any Trouble to seek for the Foundation of our Faith, nor at any Uncertainty where it is; and that we have it in a short Compass, in one Language, in one Book, nothing to interpose with it, nothing to make it disputable, infallibly writ, and so no doubt what it is: And whoever offers to introduce or admit any Thing in Competition with that,

or

or to make that ambiguous; whatever he thinks, I think him an utter Enemy to Mankind.

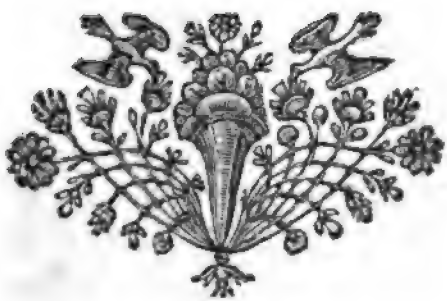
The *Mahometans* will arise in Judgment against modern Christians, and condemn them: They, as those of all other Religions have done, in the first Place teach their Youth their Law or Religion in the Original; we teach Youth the confounded senseless Parts of the Heathen Religions, because Schoolmasters do not understand *Hebrew*, and say the Heathen Languages are not pure enough in any Thing that has been writ about Christianity; so, except good Sense get the better of Education they continue all their Lives confused senseless Atheists.

Before the Gentleman hinted at affirms his Assertion, or ventures to make another such, there is Room for no more; it would not be amiss for him to advise with some Church Lawyer, whether undermining or denying the understanding of the Scriptures does not call in Question the Reasons our Ancestors had from them to begin and establish the Reformation, because it stands upon the Authority of them; and if they or we understand them not, their Authority is a Paradox. And whether it is not stripping his Majesty of his Title

to

to the brighteſt Jewel in his Crown, *The Defender of the Faith*; and that which came by the Reformation, the Head of the Church; becauſe there are ſome Things which may draw a Man into a *Præmunire*.

F I N I S.



THE

THE NAMES and the ATTRIBUTES OF THE TRINITY OF THE *GENTILES.*

AS I have given an Explanation of the Names, and ſome of the the Attributes of the Objects which the Heathens worſhip-p'd, in the Second Part of *M. P.* which concern'd the Subjects there treated of, which as God tells us, *Deut.* iv. 19. xvii. 3. 2 *Kings*, xxiii. 5. were, *The Light of the Sun, the Light of the Moon, the Light of the Stars, and all the*

and all the Host of Heaven. *Isa.* xli. 29, רוח *Spirit and* תהו, *the loose Parts in Fire and Light,* נסכיהם *their Princes,* of which their molten Images were Representatives, and most so, as they thought them melted and form'd by these Gods. *Epist.* of *Jer.* i. 9, *They make Crowns for the Heads of their Gods.* V. 60, *Sun, Moon,* &c. V. 63, *But these are like unto them neither in Shew nor Power.* The Author of Wisdom, *chap.* xiii. tells us what it was they took for Gods; and next Chapter tells us an idle Story, how Idols came into the World, by making Figures of dead Children, and Images of Tyrants, and other silly Reasons about worshipping of Beasts and other Creatures. *Morinus* of the Primitive Tongue, *p.* 133. "Even the *Caribæ*, the most Savage of all People who have neither Letters nor Writing— call God *Chemim*, or *Shemim*, that is שמים the Heavens— *Hierocles* on the Golden Verses of *Pythagoras*, p. 275. One ought to search out the true Meaning of Names in eternal Concerns, especially in those of a divine Nature; the most Excellent of all. Hence, it is that the Name *Jupiter* expresses the Nature, and is the Symbol and Image of the Architect of all Things: Since those who first imposed Names on Things, thro' their great Wisdom,

Wisdom, like Statuaries impressed on the Names themselves, as Representatives, the Image and Power of the Things represented: By which means the Sounds of the Names raised in the Mind correspondent or simular Ideas; and the Ideas so raised were true and proper ones, *&c.*" *J. Leo's* Description of *Africa*, p. 135. " There was a famous Doctor among them, called *El Boni*, who composed their Canon, Prayers and Square Tables; which Work, I thought, had more Affinity with Magic than the *Cabala*———They call the third Part *Sirru Lasmei Elchusne*; this enumerated the Powers that the ninety-nine Names of God contained in them, which I remember to have seen at a certain *Venetian* Jew's at *Rome*." *Buxhorn*, *Quest.*—p. 7. " So that the whole Polytheism of the Heathens arose from the Diversity of natural and visible Things." " *Witsius's Ægypt*, p. 89.—*Plutarch*——" The great Gods or Demons are those Powers, by whose Operations the Mechanism of Nature is carried on."

The Names, and some of the Attributes of the *Aleim* in the Essence existing, are taken from the Names and Attributes which the Heathens gave to the material

Representatives and Agents of the *Aleim*, for their Operations in Matter, and are claim'd or reclaim'd by the *Aleim*, or sacred Penmen. *First*, by shewing that those Agents are his. And, *Secondly*, by the same Words which they used for Attributes to those Agents, or Words of nearly the same Signification, which expressed those Attributes more perfectly; and by shewing that they had Right to the same Attributes in the spiritual Empire, or over the Souls of Men, as those material Agents had over the Bodies of Men or Matter, in such Points as there can be any Similitude or Comparison made between Soul and Body: And as Believers had named some Cities in Memorials of Attributes; as *Gen.* xiv. 7. so the Heathens call'd their Cities after the Names of their Gods. *Numb.* xxxii. 38. *Jer.* xi. 13, *&c.* And as the Believers had named Cities, *&c.* in Memorial of Events past or to come, by the extraordinary Goodness or Power of their *Aleim*; as *Gen.* xix. 22, צוער. xxii. 14, יהוה יראה. xxv. 11, באר לחי ראי. xxvi. 20, עשק. ver. 33, שבעה. xxxii. 30, פניאל. xxxv. 8, אלון בכות. *Exod.* xvii. 15, יהוה נסי. So the Heathens had pretended to do on their Side; so were the Names of Men on each Side.

And

And as those inserted in the said *M. P.* and the rest, though many of them be but occasionally named in Scripture, and not seemingly with any Design to instruct us, will give not only a clearer Light into that Affair than all that has been writ designedly, and is preserved in all other Languages: Nay, as that Matter was wholly in the Dark, I may say the first and only Light. And as that will shew the Difference between the *Hebrew* Tongue, writ by a divine Hand, and all other Writings writ by human Hands, not only the Certainty in the *Hebrew* Names of the Attributes of the Deities in Opposition to those in other Tongues; but the Certainty and Beauty of the Descriptions in Opposition to those in the Poets, *&c.* I think proper to insert those, and all others I meet with, in such Order as the Substance, and the Distinctions, and Attributes may be viewed and considered in one Series of Succession. And as the true *Aleim*, in their great Mercy to Believers, were, as Men would express their Actions, forced to alter the Courses or Series of these Agents and Powers, to prove that he formed, directed, and controlled them: I shall refer to what I have hinted upon these Points, and insert a few of the Claims they have ordered the divine

Writers to make for them, under each respective Name or Attribute, or at the End of each Class in those Words, or Words which comprehend them; whereby the Occasion and Reason for many seemingly irregular, incoherent, and strange Expressions, Declamations, and Exhortations in the sacred Writings, will appear not only to be necessary and useful, but sublime, beyond Conception. There are not only many Expressions in Scripture which refer to these Names or Attributes of their *Aleim*, but also many which refer to their Representations, Services, Customs; nay, even to their Imaginations or Dreams in this Worship; and not only as reclaimed, but as descriptive in the Prophecies, which might easily be digested.

There are several Places in Scripture which have been supposed to assert, that the Heathens worshipped Images of Gold, Silver, *&c.* which they formed or made. I am to observe, that this is only for want of taking in the whole Speech, and understanding the Method of Speaking, and the Subjects which are spoken of: As all these Images were Emblems of the Names, or of the Powers in them, after the divine Writer has enumerated the Images, *&c.* he in effect says, they have

have no other Objects of Worship, but those which they have made, because *Jehovah*, *Aleim*, created, made, formed, *&c.* the Names; as *Exod.* xx. 11. 2 *Kings* xix. 15. 1 *Chron.* xvi. 26. *Isa.* xl. 20. So it concludes, *Psal.* cxv. 15. *The Names of the Names are to* Jehovah. To shew the Emblems of these Powers would also contribute vastly to explain many Passages in Scripture, which are accommodated to them; but that would swell this too much; for Reasons often mentioned, I shall not be too tedious; and because somebody will hereafter make a Collection of all the rest of the Texts in Scripture, and digest them under each, and so take in what I have omitted.

If one were to examine the (*Hebrew* Scriptures) Letters between a careful, loving Father, and his only hopeful Son, while the Father himself was Tutor; see what Directions he gave him at home and abroad, how he enquired into his Conduct, how he reprimanded him, or ordered him to make Acknowledgments, or be chastised for every Crime, and so every Crime, *&c.* to be recorded in those Letters; and Letters from the same Father to another Son who had deserted him, and see how seldom, or how few of his Crimes he takes

notice of, (the Prophecies against the Heathens) which, as *Isa.* xlvii. 6. *Obad.* v. 10, *& al.* were mostly for their Barbarity to their elder Brother, when under his Father's Displeasure, and in Distress: One might think the Deserter had fewer Crimes than the other; but the Complaints against the Deserter, and against any Crime of that Kind in his Favourite Son, are comprehended in Sentences which were not understood, and are innumerable, and are shewed by shewing what the Crimes were.

Tho' the Three Names are distinguished by their Condition, and though many of the Attributes are immediately performed by One or Two of the Three conditional Names; yet as the whole Substance acts jointly, or all the Three Names join in the Action of each, or in an Action which we call an Attribute, they take in the Three, and call not only One of the Three, or a general Name of Power, Rule, or, *&c.* but every descriptive Attribute, their *Aleim*, as the Prophets did by the *Aleim* of the Essence existing. This, and several other Things, shew, that the Heathens, for a long Time, retained some of the true Epithets, and a Mixture of the true Religion; and that they, by Degrees,

grees, not only loſt the Knowledge of the firſt Cauſes, but of the ſecond Cauſes; and at laſt only paid Service to they knew not what. *Hoſ.* xiii. 2, בתבונם, *In their Intelligence*, *Underſtanding*, *Reaſoning*; they did this, as all who err do.

We are not to imagine, that the People of each Place, who gave the Name of One of the Three, or a Name of Rule or Dominion, or the reſpective Attribute, to the Temple, did not there pray for every Thing they wanted, under every other Name or Attribute which is mentioned elſewhere, or which they thought the Names had Power to grant; but, as we have but the Hiſtory of that one Country, it ſeems as if there were a Hand of Providence in the Naming of them, that we might know what the People attributed to them, and know the Reaſon why the *Aleim* of the Eſſence exiſting, who has all the material Powers, beſides the ſpiritual Powers, attributed to them, had but one Temple. Whether the People of other Diſtricts, which belonged to other Temples, flocked to the Temple where ſuch a Power was attributed, to pray for what ſuch Attribute expreſſed, as ſome do now, is likely, though it does not appear.

As ſome of the Names of Attribute are compounded, and the Tranſlators never intended to let us underſtand the Conſtruction of them; and as we have not yet ſettled Rules for that Part, nor for the moveable or changeable Vowels in them; and as a very few of theſe attributory Names might be formed among the Heathens, after their reſpective Languages had undergone ſome Alteration, where a Name of Attribute is capable of being compounded of different Words, or ſuch a Name ſeems to be altered from the *Hebrew*, and is liable to be conſtrued two different Ways, I ſhall inſert it in two Places.

The Conſtruction which People put upon the Promiſes and Performances of *God* to, and the Threatnings and Executions againſt the *Iſraelites*, are perverted, and the Senſe of thoſe and all the Expreſſions of Claim, to the preſent Age, have been loſt. The Conteſt was not whether they ſhould have more Land than they needed, or the Land ſhould bring forth ſuch Abundance as to afford them Plenty, or Means of Luxury, ſo as to hire them to be good, for filling their Bellies; or whether others ſhould take away Part of the Lands they had, or the Fruits of it ſhould

be

be diminiſhed or deſtroyed, to puniſh them for being wicked; but, to convince their Minds, make them act like Creatures who had Souls: He promiſed and gave them the Land, to ſhew them that he was ſuperior to the *Aleim* of the Heathen: He frequently, almoſt continually, promiſed and gave them Products out of Courſe, or reſtrained them, contrary to the ſettled Actions of theſe Agents; to convince them that he controuled thoſe Powers, made them produce much or little, as he pleaſed, and when he pleaſed; and frequently inſerts his Claims in every Article, to reclaim them to the Knowledge and Love of, and Dependence upon him; to make them underſtand and remember that theſe were his Agents, and his Power, in giving them thoſe mechanical Powers; and conſequently his preſent Power, in controuling them: To induce them to ſtick to the Covenant with him, not to put any Truſt in thoſe Powers, which could do nothing for them but as he pleaſed here, and would have no Being hereafter: To take *Jehovah* for their *Aleim*, and perform the typical Rites of Sacrifice, *&c.* at his Temple; to obtain the Benefit of the Attonement promiſed for them; ſo that they might not only proſper here, but

but enjoy the Bleſſings of his Preſence hereafter, typified by thoſe Shadows here. Several Inſtances of this are beautifully expreſſed, 1 *Kings* viii. in *Solomon's* Prayer, at the Dedication of the Temple.

As many of the Miracles, or Acts, contrary or ſuperior to the ſettled Courſe of natural Agents or their Actions, were offered in Evidence, to prove that the Eſſence exiſting had Power to controul the Courſe in which thoſe Agents moved Things, or to alter or ſuſpend their Courſe of Action, or to perform Acts which they had no Power to perform, and thereby convince all, that thoſe Agents were not to be confided in, or ſerved, and thereby preſerve thoſe who ſtood, from deſerting to ſerve thoſe Powers, and reclaim or bring back thoſe who had deſerted from the Eſſence exiſting, and ſerved them: And ſome alſo to be an Evidence of the Veracity of the Perſon by whoſe Appointment or Power they were performed, to eſtabliſh the Meſſage, Commiſſion, Declaration, or Doctrine he offered, either to Believers or Unbelievers. When it was to ſettle a Point in Conteſt, it was fixed to that Point, and *God* was to ſhew himſelf Maſter in that Point. When it was to perform a Condition, it was conform to Cuſtom, or

at

at the Option of the Person or People to, or with whom the Engagement was made. When it was to confirm the Authority of the Person, they were suited in general to the Intent of the Mission, or to the State or Circumstances of the People before whom they were immediately performed; that is, to the Degree of Knowledge they then had of the Operations of those Agents, when they understood them all, in those which they thought the greatest. When they had lost the Knowledge of the great Operations, and only confided in them for the lesser, and even understood not the Manner of their Operations in those, they were suited to those Actions which they then worshipped them for, or which they knew the most of; and so according to their immediate Necessities or Wants. The antient Heathens understood the Actions of those Agents in all their great Operations, in the Irradiation, the moving the Orbs, in raising Water, *&c.* and as they supposed *Jehovah* had left this System, and all those, and the smaller Operations, to these Agents, and therefore had neglected the Services to *Jehovah*, it was necessary to shew them that he was still present in Power here, and at pleasure controuled all those Operations; and

and that the Services were to be paid to him; and that they were to believe such as had Power to justify themselves, and prove their Mission by those Miracles: And the Prophecies which they published to the *Jews*, and related to them, were in gross, that they should be happy while they followed *Jehovah Aleim*, and miserable, if they rebelled: And those to the Heathens, which were chiefly, that he would at this or that Time destroy this or that Nation; and so shewed he had Power over the Administration of Kings, the Success of Armies, *&c.* and were published to convince them that he over-ruled their Gods, and of his Interposition here; to both *Jew* and *Gentile*, that *Christ* was to come and redeem Man from Death and Sin, and all that was precedent or consequent, and necessary to be predicted upon that Affair. But when *Christ* came, Things were in another State; the Knowledge of these Agents, in all their great Operations, was lost; they did not know what acted, what was passive, what moved, or what stood still, except the Winds, Seas, or, *&c.* so that a little after, if we can believe the Writers, they were frighted at a natural Eclipse; so shewing, such Miracles as had been antiently shewed to them, then had been

been to no Purpose. They had few other Objects of Worship then, but those who were to give them immediate Necessaries, and Health to enjoy them; or to deliver them from immediate, visible Dangers. It was uncertain then, not only which were Gods, but whether there were any or none; and they only wanted Proof that any acted, as *Acts* xiv. 11, *And when the People saw what* Paul *had done, they lift up their Voices, saying, in the Speech of* Lycaonia, *the Gods are come down to us, in the Likeness of Men*; ibid. xxviii. 6, *They changed their Minds, and said, that he was a God.* It was most proper for *Christ* to perform such Acts or Miracles before the Heathens, as they attributed to their then Gods, metamorphosing, feeding, healing, delivering them in Storms or Dangers at Sea. The Miracles to the *Jews* were to shew, that he was the Person who was to come, that he had Power over the Devils, who had tempted and made Man fall, and become subject to Death and Punishment; that even they were not only forced to submit and obey him, but to own and declare who he was; nay, even that he had Power to punish them, for seducing Man, *&c.* that he had the Power of forgiving Sins, and,

and, by healing all Diſeaſes, to prevent Death, and even raiſe others and himſelf from the Dead. The Prophecies of *Chriſt* extended not only to thoſe then alive, of his own Death and Reſurrection, the Perſecutions, the Deſtruction of the Temple, and the irrecoverable Diſperſion of the *Jews*, but to all *Jews*, *Heathens*, and *Chriſtians* to come; none of his or of his Apoſtles more eminently than thoſe of *Antichriſt*; which was then begun by the apoſtate *Jews*, and has been propagated by them, and is eſtabliſhed upon their Foundations. 1 *John* ii. 18, *As ye have heard that Antichriſt ſhall come, even now are there many Antichriſts*, &c. ver. 22, *Who is a Liar, but he that denieth that Jeſus is the Chriſt?* He is *Antichriſt*, that denieth the Father and the Son, *&c.* 1 *John* iv. 3, *And every Spirit that confeſſeth not Jeſus Chriſt who is come in the Fleſh, is not of God: And this is that Spirit of Antichriſt, whereof you have heard that it ſhould come, and even now already it is in the World.* 2 John i. 7, *For many Deceivers are entered into the World, who confeſs not Jeſus Chriſt who is come in the Fleſh: This is a Deceiver and an Antichriſt.* And of the poor Creatures that run about oppoſing

him, and are suffered to try the Inclination of the People, as the *Canaanites*, who were left in the Land of *Canaan*, were to try the *Jews*, and to make those who stand shine more gloriously.

If it were possible that we could produce what concerned the Names, the Images, Insignia, Emblems, Ornaments, Temples, Altars, and their Apparatus, the Habits and Ornaments of their Priests, an Account of the Covenants, with Sacrifices, Services to, and Dances, Games, in Imitation of, their Courses and Actions; and of the Speeches the Priests and People made in Confessions, Praises, Hymns, Prayers, to these *Aleim*, for giving Life, Necessaries, Victory, and all the other Attributes; and the pretended Declarations of the Wills of these *Aleim*, by their Priests, Prophets, Observers, *&c.* by such Signals as they pretended to understand, or which they pretended were revealed in their Way, and which are expresly tho' summarily contained in the following Epithets and Attributes, given by the antient Heathens to them before Writing, or while the *Hebrew* Tongue was preserved, and they understood, and we might understand, what they said and meant; you would understand the Reason why all these Speeches in

in the Bible were made to, and of the Essence existing, the *Aleim* of the *Jews*: As those cannot now be retrieved; if any one, either from the Motive of retrieving the Meaning of the Heathen Books which are left, or to shew the Reason for, and illustrate the Passages in Scripture, would be pleased, as I have done, to rummage over a great Part of what has been since, and is preserved; and to do what in many I, in this Article, have neglected, and cannot now submit to retrieve, because I hope I can do something of greater Service; I mean, to extract the best of the imperfect Accounts since the Confusion of what is above-mentioned, and of their Oracles, Inscriptions, and what has been added since, and insert them under their Names or Heads, in Classes, as I have done some of those Claims, *&c.* in the Scripture: Tho' there will be abundance of Inconsistencies, and abundance of Imagination and Falshood in human Writings and the later Languages; as we know what *God* did by his immediate or spiritual Power, and what he ordered these Agents to do; what he did by those Agents; so what they did, and what they could not do; it would be easy to sort the Material from the Spiritual, the Real from the Imaginary, *&c.* And tho' there would

would be ſome Difficulty in ſorting them into Heads or Attributes, yet as theſe, in the main, would direct him to place them pretty near their ſeveral Claſſes, they would in groſs, ſhew the Meaning of all their Actions, Speeches, *&c.* and why the Appearances, Miracles, Deſcriptions, Speeches, *&c.* in the Bible, were recorded; and even their Confuſion, in miſtaking the Attributes of each, would not only prove what I have deduced, though ſome of the Expreſſions might equal the poor Performances in our Tranſlations, which I have been forced to cite; but make thoſe who have pretended to ſhew their Perfections and Beauties, when ſet againſt thoſe in the *Hebrew* Text, aſhamed of them, and of their Judgment; and would for ever determine where Truth, Knowledge, Perfection and Beauty were to be found: And tho' the Claims, *&c.* I have inſerted, ſhew this ſufficiently for my preſent Purpoſe, the Uſe of this Undertaking, till that is done, will appear clearer to thoſe who have made Searches among thoſe Books, than to others.

שם
שמים
בית ישמת
בית ישמות

THE two first, mentioned *Gen.* xi. 4. the Name, the Names, explain'd under שמים in. *M. sine P.* p. 181. The third, *Jos.* xii. 3. The fourth, *Jos.* xiii. 20. the Temple of the Name, or Names, or of the Substance of the Name or Names, explained in the second Part of *M. P.* p. 56. which is expressive of the three Conditions of that fluid Matter commonly called the Heavens, in FIRE, LIGHT, and SPIRIT; of which in their Order.

I have shewed in the second Part of *M. P.* p. 79. *& al.* that Substance and Space are the same: So as the Name as a Substitute and the Substance is the same: The Place and the Name are the same; and the same Letters in *Hebrew* שם are Place and Name; and one Species of Matter or Substance is by Eminence upon several Accounts the chief Root for both. But in the Perfection of the Contrivance, and of the Usage of the *Hebrew* Tongue, they differ. There are of this one Substance three Names, of Condition, of Office, of Action,

Action, of Representation, *&c.* in one Place. So the Root singular, or without Alteration, or adverbially, is used for the Name, or the Substance, or the Place. But plural שמים frequently, and masculine by way of Eminence for these Names; and so for the Placers, as *Isa.* v. 20. שמים *who put* twice. And as this Substance is made in other Words the Ruler of Motion, the Placer or Disposer of Matter within it; or plural, the Placers or Disposers of Matter within them: The same Letters generally, sometimes as Rules vary them with a *Vau* or *Jod* between, are to *place* or *dispose*. And tho' this Word is not used in their Commission; yet as the Heathens under this Word have made them the Placers, the Disposers, which in Matter are the same as Rulers; so this Word is used in Opposition, or to reclaim this Power in the placing or disposing almost every Thing in this System: So in the Emblems in the Tabernacle, Temple, Services, *&c.* And as the bare Place or Places, Thing or Things, as it or they is or are placed without Inhabitants, Ornaments, Cultivation or Improvements, or stript of them, is expressed by this Word singular frequently, sometimes by way of Augmentation with the *Mem* doubled, so plural

fem. Psal. xlvi. 8. שם שמות *what Desolations he has made*; explained in this Sense, *Ezek.* xxxii. 15. xxxiii. 28. xxxvi. 34. And as one of the Names for such a Place, *viz.* ישימון, and these Objects of Worship have a *Jod* prefixed, they would make that a Root. But Roots are not taken from Names, but Names from Roots: And a Prefix of *Jod*, *Tau*, or, *&c.* frequently does not alter the Root. If any Objection be made to that, making them compound of the Word and יש cannot be disputed. Though these Differences in Meaning are evident in Relations or Sentences, yet not so when the Word is found alone; and whether the Heathens intended Name or Names, Disposer or Disposers here, 'tis not material. The Words are cleared when join'd with others, and I shall put these as they appear to me, some here, and one hereafter. But notwithstanding this, the reprobate *Jews*, not content with making שמים Names in the LXX what the *Greeks* expressed them by frequently singular, and sometimes, when they pleased, plural, as 1 *Chron.* xvi. 26. 2 *Chron.* xxviii. 9, *&c.* to avoid the Idea contained in the Word, which, eminently *masc.* in the plural, is these Names, and other Names in the *feminine*, one Vagabond,

bond, curſed and baniſhed for this Crime, calls himſelf *R. Selomoh* (cited by — *P.*) ſays 'tis Dual, from Waters above and below: That 'tis compounded of אש and מים; another of שאה and מים; ſo with a Point on one Side, to ſignify Name; on the other Side, to ſignify *to place.* But *R. Moſch.* "It is better to refer it to שמה, as we do the Noun שם above, which the Plural *regimen*, and its Affixes ſufficiently prove. *M. Q.* Some make it a Compound of שם there, and מים Waters. Others שמים the Heavens, as moſt remote from the Earth; becauſe שם ſignifies a remote Place; and they ſay that its dual Form denotes its Diſtance from the Earth, which is on each Side equal, or the two Poles of the World about which the Heaven revolves. *Aben Ezra* ſays שמים is dual, from שם *viz.* the two Places by which the Heavens are underſtood, upon account of the two Poles." (Note every one of the Reaſons aſſigned are falſe in Fact.) Though all the Languages which have preſerved Footſteps of the *Hebrew* uſe this Word for the Names, and even the *Jews* themſelves in their private Writings, and even ſince *Chriſt*, as under this Word. *Caſt.* p. 3773. *Æthiop.*—— "The Congregation of the *Three Names*, that is, the

Christian Church, so called from its worshipping the Holy Trinity." Yet such Stuff as this has been taken upon such Evidence, rather than take the Trouble of searching and trusting their own Senses. We have many reproachful Accounts from those who have been set up for wise Men, and have allowed the *Ægyptians* to be wise Men, that they worshipped Onions. That is no more than that before Writing was, they made that Root an Emblem of what they worshipped, so sacred. And *Numb.* xi. 5. we find שומים mentioned among the grateful Sorts of Food the *Israelites* eat in *Ægypt*. They translate that some Species of Garlick, and בצלים Onions. We cannot determine what Species each was: But our Onion is a perfect Emblem of the Disposition of this fluid System, supposing the Root and Top of the Head to represent the two Poles: If you cut any one transverse or diagonally, you will find it divided into the same Number of Spheres, including each other, counting from the Sun or Center to the Circumference, as they knew the Motions or Courses of the Orbs divided this fluid System into; and so the Divisions represented the Courses of those Orbs.

I

I shall add, that this Word Singular is used for *Jehovah*. *Isa.* lix. 19. *They shall fear the Name of* Jehovah *from the West*. Lev. xviii. 21. *Thou shalt not pollute* אתשם, *the Name of thy* Aleim, *I* Jehovah. Exod. xx. 7. COMMAND iii. *Thou shalt not apply the Name of* Jehovah, *thy* Aleim, *to vain*, or created *Things*. Exod. xxiii. 21. *Obey his Voice—for my Name is in him*. And Plural, for the Names or the *Aleim*, as the Context determines. As *Gen.* xxiv. 3, 7. *In* Jehovah *the* Aleim, of the Names. *Deut.* x. 14. 1 *Kings* viii. 27. 2 *Chron.* ii. 6. vi. 18. *Neh.* ix. 6. *To* Jehovah *the* Aleim, *the Names, and the Names of the Names*. Psal. cxv. 16. *The Names of the Names to* Jehovah. Psal. xix. 2. *The Names declare the Glory of the* Aleim. Deut. xxxiii. 26. *There is none like unto the* Aleim *of* Jeshuron, *who rideth upon the Names in thy Help, and in his Excellency on the Sky*. Psal. lxviii. 33. *To him that rideth upon the Names of the Names of old*. Eccl. v. 2. *For the* Aleim *in the Names, and thou on Earth*. Lam. iii. 41. *Let us lift up our Heart with our Hands unto* אל בשמים *the Irradiator in the Names*. Ver. 66, from under שמי יהוה, the Names of *Jehovah*. Psal. xx. 7. *He*

will hear me from his holy Names. Dan. ii. 28. *But there is a God in the Names which revealeth Secrets.* Psal. lvii. 5, 11. *Be thou exalted, O* Aleim, *above the Names.* Deut. xxxii. 40. *For I lift up my Hands to the Names, and say, I live for ever.* The same as *Isa.* xlv. 23. *I have sworn by myself.* So *Dan.* xii. 15. *When he held up his right Hand and his left Hand to the Names, and sware by him that liveth for ever.* I have described their Dominion in this System. I shall add, *Gen.* xlix. 25. *Who shall bless thee with the Blessings of the Names above.* Deut. xxxiii. 13. *Blessed of the Lord be his Land, for the precious Things of the Names, for the Dew, and for the Deep that coucheth beneath.* I have sufficiently shewed, that these Names were claimed or reclaimed by Creation, Formation; by Miracles, or making them act contrary to their regular Courses, and by Cautions; as *Deut.* iv. 19. *Lest thou lift up thy Eyes to the Names,* &c. The first Confession in false Worship was made under these Names: And 'tis said that was their Pretence, that Part of the Honour should be paid to the Substitutes, Ministers. 'Twas then in a Mixture, between the true and false Names, as the Word *Babel* expresses.

The

The next Step was Diſſention and Separation, which ſplit theſe three into the following diſtinct Names and Attributes.

I am to obſerve, that, as I have ſhewed, God ſays, *Let the Earth roll round and proceed in a Circle*; ſo 'tis ſaid, 1 *Chron.* xvi. 31. *Pſal.* xcvi. 11. &c. *Let the Names* שמח *rejoice.* As I have obſerved frequently upon other Places, they have here applied the Idea carried to Spirit from Matter, and neglected the Idea which is in the Matter. Theſe Names cannot rejoice: But they can dance forward and backward in Lines, ſo circulate. *T.* " To clarify, clear up, ſhine." *R. Pag. Merc.* " To be clear, ſerene, to ſhine." *Prov.* xiii. 9. Whence under the Term Light, Proſperity, and Joy, are often expreſſed, *&c.*" From whence the Idea was taken and applied in their chief Service. *P.* " It implies a Threat, ſays *R. David*, in his Book of Roots, as if it were, *Rejoice, and thou wilt ſee what will be the End of it.* And ſo it is to be taken, *Amos* iv. 4. *Come to* Bethel *and tranſgreſs*, (rebel) and *Ezek.* xx. 39. *Go ye every one and ſerve his Idols.* Prov. v. 18. — ושמח *And rejoice with the Wife of thy Youth.*" This Action with Women is expreſſed by the Word מפלצת hereafter mentioned; and the Service

vice to the Names in Imitation of this Motion by their Worshippers at their Feasts was reclaimed. *Psal.* xlv. 16. *With Gladness and Rejoicing shall they be brought.* Job xxi. 12. *And rejoice at the Sound of the Organ.* Prov. xxix. 6. *The Righteous doth sing and rejoice.* And 'tis frequently applied to the Motion of the Heart, and from these conveys the Idea of rejoicing to the Mind. From this Motion not only the Light is begotten and issued, the Spirit formed and returned; but all the Actions of the Names follow; and for those the following Names and Attributes, or Confessions were given.

And because many well-meaning People have puzzled themselves and others with Notions about Signs, Wonders, Changes in Things, *&c.* I am also to observe, that 'tis frequently said, where any People who worshipped these Names or Branches of, or Powers in them, are predicted to be destroyed; that 'tis also declared, that these Names shall be then stripped of their Power, Glory, or, *&c.* not really in their natural Actions, but appear as impotent *Aleim*, in the Sentiments of those who they suffered to be destroyed, and of their other Worshippers, who saw those destroyed, according to the Predictions. As

Deut.

Deut. xxxii. 40. *I lift up my Hand to the Names, and say I live for ever.* 2 Sam. xxii. 8. *The Foundations of the Names moved and shook.* Job. xxvi. 11. *The Pillars of the Names tremble, and are astonished at his Reproof.* Isa. xiii. 10. *For the Stars of the Names, and the Constellations thereof, shall not give their Light. The Light of the Sun shall be darkened in his going forth, and the Moon shall not cause her Light to shine.* Verse 13. *Therefore I will shake the Names*——Ibid. xxxiv. 4. *And all the Host of the Names shall be dissolved, and the Names shall be rolled together as a Scrole, and all their Host shall fall down as a Leaf falleth off from the Vine, and as a falling Fig from the Figtree; for my Sword shall be bathed in the Names.* Ibid. l. 3. *I clothe the Names with Blackness, and I make Sackcloth their Covering.* Ibid. li. 6. *For the Names shall vanish away like Smoke.* Jer. ii. 12. *Be astonished, O ye Names, at this, and be ye horribly afraid, be ye very desolate, saith* Jehovah. Ibid. iv. 28. *And the Names above be black.* Ezek. xxxii. 7. *And when I shall put thee out, I will cover the Names, and make the Stars thereof dark; I will cover the* Shemosh

with

with a Cloud, and the Moon ſhall not give her Light; and all the Inſtruments of Light of the Names will I make dark over thee, and ſet Darkneſs upon thy Land. Joel ii. 10. iii. 16. Hag. ii. 6, 22. *The Names ſhall tremble.* And as the *Jews* expect ſome Sort of new State, and ſome Chriſtians I know not what, I muſt obſerve theſe Signs are all paſt, and the new State is preſent, and theſe and the next leave a miſerable Proſpect for the *Jews*, and a glorious View for thoſe Chriſtians who will embrace the Opportunity. *Iſa.* li. 16. *That I may plant the Names, and lay the Foundation of the Earth, and ſay unto* Zion, *thou art my People.* Ibid. lxv. 15. *And ye ſhall leave your Name for a Curſe unto my Choſen, for* Jehovah Aleim *ſhall ſlay thee, and call his Servants by another Name;* —*for behold I create new Names, and a new Earth,* (or Land) *and the former ſhall not be remembered, nor come into Mind.*

* תמונה
בעל חרמון

THE first mentioned frequently, the Similitude: The second *Judg.* iii. 3. and 1 *Chron.* v. 23. 'Tis compounded of חרר or חרה, *the burning Heat*, or the *Wrath*, and מון the *Similitude*, that from whence we take the Idea: This expresses the whole Matter in the three Conditions; so 'tis the Lord of the Heat, of the Similitude. This Word might be formed by Believers, but after applied to *Baal.* All the Similitudes of God taken from this System, besides conveying the Ideas, reclaim what had been attributed to these Names, in nearly the same Words, 2 *Sam.* xxii. 9. *Psal.* xviii. 9. *There went up a Smoak out of his Nostrils; and a Fire out of his Mouth devoured: Coals were kindled by it. He bowed the Names also and came down; and Darkness was under his Feet. And he rode upon a Cherub, and did fly; and was seen upon the Wings of the Spirit. He made dark his*

* *Quere*, If not from מנה to distribute into Sorts, Classes, or Species, and מינה and מון &c. be not the same Root: And then תמונה will be that Agent which forms Things by their Species; the Variety of which is wonderful; as is the Preservation of that Variety.

his Circulators: Condensed Waters with dense Grains of Air, his Coverings. Through the Brightness before him were Flashes of Fire kindled. Jehovah *thundered from the Names; and the most High uttered his Voice. He sent out his Arrows and scattered them, Lightning and discomfited them. And the Channels of the Sea appeared; the Foundations of the Globe were discovered at the Rebuke of* Jehovah, *by the blowing of the Spirit of his Nostrils.* Ibid. l. 2. *Out of* Zion *perfect in Beauty does the* Aleim *shine. Our* Aleim *shall come and not stand still: A Fire shall devour* לפניו *before him; and it shall be very tempestuous in his Circuits.* Ibid. xcvii. 1. Jehovah *is King, let the Earth roll round; let the Multitude of the Isles be glad. Clouds and Darkness are his Circuits; Righteousness and Judgment are the Habitation of his Throne. A Fire goes before him, and burns up his Enemies round about. His Lightnings enlighten the Globe; the Earth saw it and trembled. The Mountains were melted like Wax at the Presence of* Jehovah; *at the Presence of the Lord of the whole Earth. The Names declare his Righteousness, and all the People see his Glory. All that wor-*

worſhip פסל *a graven Image ſhall be confounded,* המתהללים, (the Inſtrument of Irradiation) *that aſcribe Glory to the* אלילים *Irradiators; worſhip him all ye* Aleim. Ibid. civ. 1. Jehovah *my* Aleim, *thou art very great, thou art cloathed with Honour and Majeſty; covered with Light as with a Garment. Who ſtretcheth out the Names as a Curtain; who built his Lofts in the Waters; who has made the Grains* (of Air) *his Drivers, who walketh upon the Wings of the Spirit. Who maketh his Agents the Winds; his Miniſters the flaming Fire. He founded the Earth upon its Columns; it ſhall never fail for ever. Thou coveredſt it with the Abyſs as with a Garment; the Waters ſtood above the Mountains: At thy Rebuke they fled; at the Voice of thy Thunder they haſtened away; the Mountains riſe up, the Vallies ſink down, unto the Place which thou didſt found for them: Thou haſt appointed Bounds they cannot paſs nor return again to cover the Earth: He ſendeth Fountains into the Vallies; they go among the Mountains,* &c. Iſa. xxix. 6. *Thou ſhall be viſited of* Jehovah *of Hoſts with Thunder and with Earthquake and great Noiſe, with Storm and Tempeſt, and the Flame of devouring*

Fire. Ibid. lxvi. 15. *For behold* Jehovah *will come with Fire; and his Chariots are like a Whirlwind to render his Anger with Fury, and his Rebuke with Flames of Fire. For by Fire and his Sword will* Jehovah *plead with all Flesh; and the Slain of* Jehovah *shall be many. Those that sanctify themselves, and purify themselves in Gardens, behind one Tree in the midst,* &c. *Jehovah* the *Aleim* takes this Similitude in these and many other Places; and as the antient Heathens imagined there were three intelligent Beings in these Agents, takes the Similitudes of their supposed Persons, and of their Powers, represents himself (not only to Believers in him, but to those he had the Contest with for worshipping those Agents) as possessed of these Similitudes and all their Powers; not only by the apparent Similitudes and Powers in them, but by all the antient emblematical Representations, and the *Insignia* of these imagined Persons and Powers, and their Actions, and could not give us any of those Ideas otherwise. This Word rather represents a terrible Similitude: But the Scriptures exhibit him in one View to his Servants, and in another to his Enemies; as the Heathens thought these Powers exhibited

 their

their Pleasure or Displeasure by the Appearances to them. In representing his Appearance and Actions in the Redemption of Man, the Formation of, and the Government of this System, the Deliverance of his Servants out of Slavery, the Destruction of his Enemies, and putting his Servants in Possession, the sacred Writers make the Faces or Visages plural, vested with Grace, Glory and Power. *Dan.* ix. 17, *Cause thy Faces to shine upon thy Sanctuary. Psal.* xxvii. 8. *Thy Faces*, Jehovah, *will I seek.* Their Emblems, supernaturally exhibited, or by Men, was the Bodies join'd in one, with three Heads and four Faces or Visages crown'd with Irradiation and Glory, and possess'd of all the Emblems of Divinity. Then represent him girt about with Light, the Emblem of *Christ*, as with a Garment. So were the emblematical Representations of these with irradiating Crowns, one Part representing the Motion of the Light and Spirit, the other the Motion of the Orbs, with bright colour'd Robes, *&c.* and so the Priests. They were represented upon a Throne, attended with Judgment and Justice, the Place from whence Decrees and Pardons are issued. In the Description of the Formation of this System, he represents

himself in his Power, Wisdom, *&c.* forming all Things in Heaven, Earth, Waters, according to his Design and their Ends, and making them all obey him, describing each great Act more particularly thus than any other Way. When he speaks to distinguish himself, he says, making the Spirit his Agents, and the Fire his Ministers; there we have no Idea of Action in him, but in the Spirit and Fire. In the Representation of his Government, making the Clouds his Chariot, or Chariots the Emblem of Government: The Clouds, which are to be the last material Emblem of Divinity at *Christ*'s Judgment, the Chariot, the Emblem of Government, moving by the Rotation of the Wheels which represents the Power of Circulation, and the Manner of the progressive Rotation of the Earth; which continued, is an Emblem of Eternity; sitting in the Chariot, sometimes upon an Orb, the Hand being the Emblem of that by which Power is possess'd, holding the Reins with one Hand, and the Whip in the other: So riding upon a Cherub, one of these three, walking, or proceeding upon the Wings of the Wind the Spirit, Wings being the Emblem of the Power to move and give Motion to other Things: So *Jupiter* upon the Wings

Wings of a flying Eagle, the Cherub, the Emblem of the Spirit, so commanding and ruling that, to which he has given the Power of giving the Motion, and consequently the Motions of those who are moved, or move by these Powers. When he comes to terrify, punish or destroy his Enemies, and deliver or establish his Servants, he represents himself with Darkness under his Feet, encompass'd with Clouds and Darkness, as this System is, or with thick Clouds and Waters; as the Sun in Storms and Tempests seems to be; Fire proceeding out of his Mouth, Smoak and Spirit out of his Nose or Visage, issuing terrible Voices, Thunders, darting Lightnings, Flames, Coals of Fire, Arrows through the Clouds and Darkness, raising Whirlwinds, Storms and Tempests, raining Hail-stones, *&c.* to terrify, disperse or destroy his Enemies, and representing the Effects of his Wrath by Ideas, taken from the Effects, these Agents in Thunders, Earthquakes, Storms, *&c.* have upon the Earth, Waters, or inactive Parts of this System: And the Shame which affected those who had trusted in the Powers in these Shadows. All the Poetical Descriptions, in Words, by *Insignia*, &c. extant of *Jupiter*, &c. come infinitely

ſhort in Propriety, Strength, Beauty, *&c.* of theſe and many more in the ſacred Writings. And tho' we are forbid in the ſecond Commandment to make Similitudes for our ſelves, yet we are, *Hoſ.* xii. 11. directed to take thoſe under the Word דמה, which God gives us by the Hands of the Prophets. And though they were warn'd, *Deut.* iv. 12, 15. *Ye ſaw no* תמונה *Similitude:* Yet God ſays, *Numb.* xii. 8. *And the Similitude of the Lord he ſhall behold:* And *David* ſays, *Pſal.* xvii. 15. *I will behold thy Faces in Righteouſneſs, and ſhall be ſatisfied* בהקיץ *in the Summer* (*the Warmth* which makes many Species of Creatures awake and live) תמונתך *of thy Similitude.* There is a Place call'd by this Name *Deut.* iv. 48, *Mount* שיאן *Sion which is Hermon. Pſal.* lxxxix. 13, *Tabor and Hermon ſhall rejoice in thy Name.* So a People, *Pſal.* xlii. 7. *Hermonites:* So a Place call'd, *Gen.* xxxviii. 12. תמנתה. The *Rabbies*, as appears by *M.* under the Word חרם conſtrue חורמן *Baſilisk.* And this Similitude truly is that Serpent which killed by looking upon them, or at leaſt when they look'd upon it. There are Words which are confin'd to the Fire at the Orb of the Sun, and the Irradiation exhibited from it, outward

outward and inward; as *Jud.* ii. 9, תמנת חרס, *the Similitude of the Sun.* This Irradiation of the Fire at the Orb of the Sun, or represented from a Head outward and inward, is described under these Words from human Writers, in the second Part of *M. P. p.* 389, *& seq.*. The Repesentation is also express'd from Scripture. *Jos.* xix. 50, תמנת סרח, *the Image of the Irradiation*, and was forbid in the second Commandment. *Exod.* xx. 4. *Thou shalt not make unto thee any graven Image, or any* תמנת *Likeness which is in the Names above*, &c. explain'd by the *Insignia* upon the Heads of their Pictures, *Ezek.* xxiii. 15, *and* סרוחי *died Turbans upon their Heads.* Each of these two was an Image of the whole, or of the three in Miniature. The סרח *Tiara Turban* colour'd was form'd of Rays extended outward, as the Word expresses, and represented the Irradiaton of the Heavens; as what we now call a *Turban*, a Cap, with something turn'd several times round about it, represents the Motions or Courses of the Orbs; they generally put this of Irradiation, and no other, about the Heads of their Gods, sometimes about one Head, sometimes about three; a Crown indeed includes both: The Similitude which led the *Israelites*, and consisted of Fire, Light,

Cloud was this in Miniature. 'Tis ſuppos'd they intended to repreſent Fire, by the curl'd Hair on the Head of the Bull or Calf, and Irradiation by the Horns, as you will ſee in the next but one, A Voyage to *Arabia the Happy*, p. 133. "The Religion of the *Banjians* is a ridiculous and groſs Idolatry? for they ſay, they adore all Sorts of Animals, but principally a Cow, which is the grand Object of their Worſhip and their Love. p. 135. as to the reſt their Dreſs is very ſingular, above all that of the Head, which is a Kind of Turban of white Muſlin, which they endeavour as much as they can to make in Imitation of the Horns and Head of a Cow or Heifer."

If any inſiſt that חרמון is from חרם, ſo terminated and not compounded, and conſtrue *Baal* and it, *The Lord, the devoted to be cut off*, let them place it below, next אשימא; the firſt Word חמון comprehends all under this Head.

חמה

EXplain'd in the ſecond Part of *M.P.* p. 387, and in *M.*—*ſine P.* p23. and the Claims inſerted. The Fire that co Orb of the Sun, which is ſupply'd by the Spirit,

Spirit, melts it; so begets and sends forth Light in Rays from every Side, quite through this System. A City and several Regions were call'd חמת, and one *Jos.* xxi. 32, חמות דאר, or דור, the Fires of the Sphere, the Generator. Under this אש, and such synonymous Words, the first Person in the sacred *Trinity* is emblematically nam'd and term'd *Father*; and the שמש the אור, *&c.* emblematical Names for the second Person, so call'd *Son.* There were Images of this mention'd *Isa.* xxvii. 9, *&c.* call'd חמנים *Images of the Sun.* 2 *Par.* xxxiv. 4, *And they brake down the Altars of Baalim in his Presence, and the Sun-Images* למעלה *that were on high above them, he cut down. Paleoti de Imag.* says, p. 315, they had Altars on the high Places for the celestial Gods, and in Caves for the terrestrial Gods. This had its Commission and its Powers express'd and limited, *Gen.* i. 15, *& seq.* under the Name מאורת explain'd in the second Part of *M. P.* p. 420. *& seq.* In Opposition, *Job.* xxvi. 9, *He holdeth back the Faces of his Throne, and spreadeth his Cloud upon it.* Isa. xl. 26, *Lift up your Eyes on high, and behold who hath created these Things that bringeth out their Host by Number; He calleth them all by Names, by the*

Greatness of his Might: He is strong in Power, not one faileth. 1 Kings xviii. 24. *The Aleim that answereth by Fire, let him be Aleim.* 2 Kings i. 10. *If I be a Man of the Aleim, then let Fire come down from the Names, and consume thee and thy Fifty.* Hos. viii. 14. *For* Israel *hath forgotten his Maker, and buildeth Temples; and* Judah *hath multiplied fenced Cities: But I will send a Fire upon his Cities, and it shall devour the Palaces thereof.* 2 Kings xxiii. 10. *And he defiled Topheth.—That no Man might make his Son or his Daughter to pass through the Fire to Melech.* Jer. vii. 31. *And they have built the high Places of Topheth — to burn their Sons and their Daughters in the Fire, which I commanded them not, neither came it into my Heart.* Jer. xliii. 13, *And the Temples of the* Aleim *of the* Ægyptians *shall be burn with Fire.*

בית חרון

EXplain'd in the second Part of *M. P.* p. 392. and in *M. sine P.* p. 203. and some Claims inserted; which is another Name for the Fire at the Orb of the Sun; expresses Wrath, Fury. Hence several Cities are call'd by that Name; and

a Man, 1 *Par.* vii. 36, חרנפר the Fury of a young Bull; which was the Emblem of the Fire.

חרס

EXplain'd in the ſecond Part of *M. P.* p. 393. and in *M. ſine P.* p. 203, which I think is the ſame Word with another Termination. *Jud*, i. 35, mentions a Mountain of this Name; and *Jer.* xlviii. 36, *& al'*, mentions a City called קיר־חרש *Kir-heres*.

אלהים אתנרגל

THIS was the *Aleim* of the Men of *Cuth*, mention'd 2 *Kings* xvii. 30, from נור Fire burning in a Lamp, or *&c.* and iſſuing Light; and גל the Sphere rolling, or of a Fluid revolving: So the Fire circulating at the Orb of the Sun. This Word, with a *Tau* prefix'd, is uſed at making the Covenant *Gen.* xv. 17. *And behold a Furnace of Smoak.* There were Towers for this, mention'd *Neh.* iii. 11, xii. 38. The ſacred Fire was ſo call'd, *Iſa.* xxxi. 9, *Whoſe Fire is in* Zion, *and his Furnace in* Jeruſalem. So נר was us'd for each of the ſeven Lamps

Lamps on the Center and Branches of the Candleſtick in the Tabernacle and Temple. *David*, &c. were term'd the Lamps which were to bring forth the Light *Chriſt*. So *Prov.* xx. 27, נר יהוה נשמת אדם The *Candleſtick of* Jehovah; *the Soul of* Adam. B. C. 1321, נור "In the Gloſs and in Aruck is explained to be a Worſhipper of Fire, or a Worſhipper of an Idol called נורא, ſo Raf. Aſſe had a Wood——— and he ſold it to נורא the Temple of Fire; that is to the Prieſts that worſhipped Fire, Nedar, Fol. 6. 2." The Word גל is ſo conſiderable in this Operation, that גלולים was a general Name for their Objects of Worſhip: And many Cities and Places took their Names from this Word ſingle or doubled. The true *Aleim* claim this *Pſal.* lxxvi. 12, *& al.* by the Word סבב. A Prince of the King of *Babylon Jer.* xxxix. 3, is call'd *Nergal.* On the other Side one was call'd, *Jer.* xxxii. 12, נריה *the Lamp of the Eſſence.* So *Jud.* xii. 7, גלעד *eternal Revolution. Eccleſ.* xlii. 16, *The Sun that giveth Light looketh upon all Things, and the Work thereof is full of the Glory of the Lord. Ib.* xlii. 2, *The Sun when it appeareth, declaring at his riſing a marvellous Inſtrument, the Work*

Work of the most High——sending forth bright Beams, &c.

אלהים עגל

MEntion'd, *Exod.* xxxii. 4. This was the Image of an Object of Worship among the *Israelites* coming from *Egypt*, and is construed a Calf: The Word signifies in Fluids to circulate; and the Head of the Bull, by the Name שור, was the Emblem of Fire, and call'd the Head of a Cherub; so of the first Person in the Cherubim; And so the Object among the false Worshippers was the Fire, at the Orb of the Sun; among the true ones, the first Person in the *Aleim*. The Singing and Dancing in Choirs, was in Imitation of this, and so attributing that Power of Motion and its Effects to it. These were found among the Things in *Gideon's* Spoil. *Numb.* xxxi. 50, call'd טבעת עגיל, and were some Representations, either solid or grav'd, of the Bull's Head, or Circulation. So מעגל is an Instrument of Progression by Rotation. There is a Place nam'd after this Fire, with this and another Word affix'd. *Jer.* xlviii. 34, *from Sohar even to* חרנים עגלת שלישיה. *from* City and Persons took their Names from this; *Jeroboam*,

Jeroboam, who had lived long in *Egypt*, ſeduced the ten Tribes to worſhip and ſacrifice to this Object. One Species of their Service is mention'd *Hoſ.* xiii. 2, *Let the Men that ſacrifice, kiſs the Calves.* About this Crime there are many Expoſtulations, as *Hoſ.* viii. 5, &c. *Pſ.* cvi. 19, *They made a Calf in* Horeb, *and worſhipp'd the molten Image: Thus they changed their Glory into the Similitude of an Ox that eateth Graſs.* As the chief End of the Sacrifices were commemorative of the great Attonement; if the *Jews* had kept clear of this Crime, 'tis likely there would have been no Occaſion to have made them ſo numerous and ſo burthenſome: But as theſe Crimes made it neceſſary to reclaim the Services paid to the Names, that alſo introduced Times and various Forms and Circumſtances; of which many appear plainly to be alſo to that End. When a Covenant was made, it appears from *Gen.* xv. and *Jer.* xxxiv. that *inter al'* this Creature, by this Name, was divided in Two, and the Parties paſs'd between the Parts of them. This Creature was appointed by another Name for Sacrifice, before this Crime was committed; and by theſe Names afterwards. *Levit.* ix. 2, *& al' Jeroboam's*

Family was destroy'd, 1 *Kings* xv. 29, *Because of the Sins which he sinned, and which he made* Israel *sin; by his Provocation, wherewith he provoked* Jehovah Aleim *of* Israel *to Anger.* The *Jews* say true, that they suffer for this Crime to this Day; but 'tis because they persist in something like it to this Day, with the Aggravation of having clear Evidence since to convince them. Their Fathers could not learn in *Egypt* to reject the Light: *Bethsemes*, the Temple of the Light, was one of the most famous in the World. They, perhaps, invoked each of the Names apart, but still in Conjunction by the Word *Aleim*, as they did each distinct Attribute. Those at first made One of the Three Representations their Object, and 'tis likely intended to comprehend the other Two by Irradiation upon that Head, because they call'd it *Aleim:* But these reject the *Aleim*, and the Benefits of the Covenant offer'd by the second and third Persons, and make but one Person in the Essence. If they intended only to represent by this, the FIRE, the Place of one Agent in the Revolution, this is its Place. If any think they intended by Hair, Horns, or *&c.* to include the Circulation of

of the whole, ſuch may place it under that Claſs.

בית עשתרות

EXplain'd in the ſecond Part of *M. P.* p. 499. 507, *& al*, as others have conſtrued it, as compound of עש or עשת and תור the bright Leader, as *Venus* : As the LXX have made it a Flock, and apply'd it to Sheep ; and the *Rabbies* made the Emblem an Ewe. This was the *Aleim* of the *Zidonians*, and of the *Philiſtines*, and often of the *Iſraelites*, and even of *Solomon*. There was a Temple to this Power, and one or more Cities call'd by this Name ; one *Gen.* xiv. 5, עשתרת קרנים *Aſhteret the horned.* Indeed I think the Tranſlators impoſe upon us in this Word, and the *Rabbies* have told a Number of ſenſeleſs Lies to ſupport it, and hide what they were not willing to let us know ; for it muſt be compound : And if עש or עשת in *Hebrew* be *Bright*, תרת cannot be an *Ewe*, becauſe it has no Relation to any Word for *Sheep*, but muſt be a *Cow*. They did not intend to let the *Ægyptians* know, that the Red Heifer which the *Jews* burn'd, was the Emblem of *Aſhteret*, which

which they worshipp'd; as appears *Gyraldus of the Gods of the* Gentiles, p. 193. *Ælian* " writes that they kept an *Heifer* sacred to *Venus Urania* in *Hermopolis*, at a Place called *Scussa*, as is elsewhere related. ib. p. 374. The *Ægyptians* also worshipped *Venus Urania*, according to *Ælian*, who treating of Oxen, says, that at a Town in *Egypt*, called *Scussa*, not the great *Scussa*, but yet a neat Town, and which was in *Hermopolis*, *Venus* whom they called *Urania*, was most devoutly and religiously worshipped. And they also paid Veneration to an Heifer, because this Animal was thought to bear some Affinity and Agreement, with the Goddess herself, *&c. Voss.* of the Origin and Progress of Idolatry, p. 214, *Herodotus* in *Euterpe*— It is not lawful to sacrifice Cows. For the Image of *Isis* is in a Female Shape, having Cows Horns, in the manner the *Greeks* describe *Io*." Whether אלף which preceeds this Word, where us'd together in the *Hebrew*, be the Male, and this be the Female; or this be another Species, or denominated from their Colour, among the Heathens, or, *&c.* 'tis *feminine*; and as עשת, is *Hebrew* for that which shines, and עש or עשש was us'd by the Heathens for the *Lamp* of the Sun, or *Fire*; and *B. C.* p. 1677, for *Ca-*

put

put Tauri, which is the Fire at the Sun, they meant that *Lamp* the *Explorator*, *Leader*, or, *&c.* And as *B. C.* p. 2578, תורתא with another Word for *Red*, was uſed for the Red Heifer, and *Red* was their Colour for *Fire*; certainly the Red Heifer was the Emblem for, and bore the Name of, *Aſhteret*, the *Female* of *Fire*; and therefore was order'd to be burnt: And, 'tis likely, *Jeroboam's* two *golden Calves* were the Male and the Female, as they had in *Ægypt*; of which there is Abundance writ. That this was the Emblem of that which is ſo frequently found with *Baal*, appears *Tobit* i. 5, *The Heifer Baal.*

את אשר
את אשרה

EXplain'd in the ſecond Part of *M. P.* p. 505. If this be a compound Word of אש and שור 'tis the Ruler Fire: If a ſingle Word, 'tis to proceed and ſucceed, or proceed ſucceſsfully, the Bleſs'd; as a God or Goddeſs, the Bleſſer, the Begetter or Producer of the Light, the Bleſſer. 'Tis found frequently; ſometimes maſculine, ſometimes feminine; ſometimes ſingular, ſometimes plural: 'Tis found join'd with *Baal*, &c. and ſeemingly in the Place of *Aſhteret*

Ashteret, as if it were the same. As the Worship was paid to the Representations, of which there were many, it does not determine, or indeed imply, that they intended to express by it more Objects or Powers than One, except as they term'd each masculine and feminine. *Assyria*, and another Place, were nam'd from this: So the Son of *Shem*, and one of *Jacob's* Sons: So a Person was named, 1 *Chron.* iv. 16, אשראל *Ashral.* Another 1 *Chron.* xxv. 2, אשראלה *Ashrelah.* It appears by what *Maachah* the Queen did, 1 *Kings* xv. 13, that one of them was a Female Power, a Goddess, of which hereafter; for which 2 *Chron.* xv. 16. her Son removed her from גבירה her Royal Dignity. 1 *Kings* xviii. 19, There were four Hundred Prophets to this Power. 2 *Kings* xxiii. 7, the Women wove Hangings to make Temples for these Images. The Image of this was set in the Temple, 2 *Kings* xxi. 7. *And he put* את פסל האשרה *the Graven Image of the Blesser, which he had made, in the House of which* Jehovah *had said— in this House will I put my Name for ever.* 2 Chron. xxxiii. 7. *And he set* את פסל הסמל *the carved Image of* Samel *which he had made in the House of the* Aleim, *of which the* Aleim *had said— in this House, will*

I put my Name for ever. As they would not shew us what *Asbrah* was, so they have not shew'd us what *Samel*, which stands in its Stead, was. *Deut.* iv. 16. *Lest ye corrupt yourselves, and make you* פסל *a graven Image,* תמונה *the Similitude of* כל־סמל *any—the Likeness of Male* או *or Female.* Ezek. viii. 3. *Where was the Seat of* סמל *of Jealousy.* ver. 5. *Northward at the Gate of the Altar was* סמל *of Jealousy in the Entry. C. Chald.* סמא—סמאל "*Samel* malignant Angel, namely, of Death, and is called the Prince of the Air. *Gen.* iii. 6. *Job* xxviii. 7, *& al*". Tho' the late *Jews* pretend to be clear of these Crimes, it appears otherwise by their Books, cited *B C.* 1495, סמאל— "Hence they give, or offer Gifts to him as an Advocate of Court, in the Feast of Propitiation, lest he accuse the *Jews* upon Account of their Sins. Whence that Saying, "Give a Gift to *Samael* in the Day of Propitiation." They labour to prove this *Satan* which tempted *Eve.* Indeed it was the Power which *Satan* made the Serpent personate, the Power of the Air. To excuse this, which is gone Abroad in their Books, they would mend the Matter well; persuade their People to offer Sacrifice to the Devil, in the Day of Propitiation, to persuade

perſuade him not to accuſe them. I ſuppoſe this Improvement is ſince the *Alcoran.* It ſeems, by the Words, as if this Image was, or by what the Queen did, was made an *Hermaphodrite.* As this was attributing to the Emblems what was to be the chief Act in the Performance of the Covenant, calling this Object the Bleſſed, or Bleſſer, and ſetting the Emblem of this imaginary Female Repreſentation in the Temple of the Eſſence exiſting, was, perhaps, the higheſt Crime that ever was committed in this falſe Worſhip. There are many Orders to deſtroy theſe Images, and many Precepts and Threatnings to deter them from worſhipping theſe, and to puniſh them for what they had done: And 2 *Kings* xxi. 11, *&c. Jer.* xv. 4, ſetting this פסל Image in the Temple is aſſign'd for the Crime for which they were carry'd into Captivity. There was one Species of Trees a Repreſentation of this Power, which they conſtrue the *Box-Tree.* This emblematically explains the Meaning of the great Myſtery both in the Old and New Teſtament; *Abraham*, and his Line; *Jacob*, and his Line; ſo *David* and his Line, were to be the Bleſſed, or Bleſſers; the Producers of the Humanity which was to contain the Light. So all who accepted that Benefit, would bleſs thoſe of that

Line who begot, in Succeſſion, Her who ſhould bring forth the Bleſſer, containing the Light; and for that, as pronounced, would themſelves be bleſſed. And thoſe who did not bleſs that Line for producing that Bleſſer, or curſe or contemn them for that, as pronounced, would themſelves be curſed. Hence the Virgin *Mary* ſays, *Luke* i. 48, *For behold from henceforth all Generations ſhall call me bleſſed*, (or bleſs me)

This takes off the ſeeming Harſhneſs of many Speeches, and the Suſpicion of Uncharitableneſs in *David* and the other Prophets. Thoſe who ſee nothing themſelves, think none elſe, not even the inſpir'd Men, could ſee any Thing. *David*, and all the People of *Iſrael* knew, that the *Aleim* had eſtabliſh'd the Covenant in him and his Line; ſo he and they were to be joint Operators in producing this Bleſſer: So the Bleſſings by him. *David*, was then what *Pharoah* commanded to be attributed to *Joſeph*, by a Word well known among the Heathens, *Gen.* xli. 43, אבך, the *bleſſed Father*, or *Father of the Bleſſing*: In *David* the Father of the Bleſſer. Tho' the Deſign or Attempt was the furtheſt any could go; to put the Caſe: If it had been poſſible, after this, to have cut off *David*

David without Iſſue, the Covenant had been void. And ſuppoſing he who attempted it knew that, he was thereby, *ipſo facto*, curſed; and any one, much more *David*, or others who had the Spirit of Prophecy, had, or has Right or Reaſon, either perſonally, or generally, for himſelf and others; nay, all Generations would have had juſt Occaſion to pronounce him, or any ſuch, or any who doth endeavour to defeat that Deſign, curſed, odious, *&c.* and will have to pronounce any ſuch, as long as they oppoſe that Deſign, as much as they have to pronounce the Devil the grand Oppoſer ſo. Hence *Chriſt*, for the ſame Reaſon, *Mark* viii. 33, call'd *Peter* SATAN,

Tho' all the Patriarchs, and laſtly the Virgin *Mary*, were the Givers, tho' ſhe immediately, of this Bleſſer, and might and ought to be bleſſed by Men, were themſelves to be bleſſed by him; (not for producing his Humanity,) as *Luke* xi. 28, but rather for hearing and keeping the Word of his Divinity; thoſe who place the Image of the Producer of the Humanity in the Temple of the Eſſence exiſting, or bleſs it or Her to any other End, go far beyond their Commiſſion.

בית שמש

EXplain'd in the ſecond Part of *M.* P. p. 499, and in *M.-ſine P.* p. 207. It ſignifies Light, receding from the Fire at the Orb of the Sun; and ſome of the many Claims, by that Word, are inſerted: And by that Name, emblematically, an higher Object is frequently ſpoke of; and by it אור Light, and ſynonymous Words, the ſecond Perſon in the *Trinity* is conſtantly named; and many of the Actions predicted of him, more particularly, thoſe upon the Soul of Man, are repreſented by the Actions of this Light upon our Eyes, Bodies, and other Matter. Several of the Operations of Light come in under the following attributary Names: But as every Attribute given to the Three Names for an Action here, tho' immediately perform'd by the Light, or by the Spirit; yet as the Three Names are joint in Action, or the other Two contributary, each Attribute is call'd the *Aleim*. There are four Temples, and one City mention'd of this Name; and *Jer.* xliii. 13, Statues at one. *Sampſon* was term'd a little Light, and his Strength lay in ſeven Locks of his Hair,

Hair, representing the seven Streams of Light between the Orb of the Sun and the seven Orbs. It appears 2 *Chron.* xxviii. 18, that there was a Place near one of these Temples call'd אילון: This had its mechanical Power and Commission to do what it does, and for which they worshipp'd it, given *Gen.* i. The Worship of this is mention'd *Job.* xxiv. 13. *They are of those who revolt to the Light.* Deut. iv. 19. *And lest thou lift up thine Eyes unto the Names; and when thou seest the Light—shouldest be driven to Worship,* &c. Job. xxxi. 26, *If I beheld the Light when it shined.* Ezek. viii. 16, *—with their Backs towards the Temple of the Lord, and their Faces towards the East: And they worshipp'd the Light of the Sun towards the East.* 2 Kings xxiii. 11, *And he took away the Horses that the Kings of* Judah *had given to the Light—and burnt the Chariots of the Light with Fire.* Jer. xliii. 13, *He shall break also the Images of Bethshemes, that is in the Land of Ægypt.* In reproaching those who trusted in them. *Isa.* xiii. 10, *The Shemosh shall be darken'd in its going forth.* Ezek. xxxii. 7, *I will cover the Shemosh with a Cloud.* Joel. ii. 10, *The Shemosh shall be dark.* ver. 31, and iii. 15, *The*

Shemosh shall be darken'd. Amos viii. 9, *I will cause the Shemosh to go down at Noon.* Superiority proved by Miracles, *Exod.* x. 22. *And there was thick Darkness in all the Land of* Egypt *three Days.* Jos. x. 12, *Light, stand thou still upon* Gibeon. 2 Kings xx. 11, *And he brought the Shadow ten Degrees backward.* Natural Claims, Job xxxviii. 19. *Where is the Way where Light dwelleth?* ver. 24. *By what Way is the Light parted, which scattereth the East Wind upon the Earth?* Ib. xxxvi. 30,—*Behold he spreadeth his Light upon it, and covereth the Bottom of the Sea.* Ver. 32, *With Clouds he covereth the Light, and commandeth it not to shine by the Cloud that cometh between.* Psal. lxxiv. 16, *The Day is thine, the Night also is thine; thou hast prepared the Light* (before there was a Sun) *and the Shemosh* (since, the Light of the Sun) *Ps.* cxxxvi. 7, *To him that made great Fluxes, or Streams of Light—the Shemosh to rule the Day.* Isa. xlv. 7, *I form the Light, and create Darkness.* Jer. xxxi. 35, *Which giveth the Shemosh for a Light by Day.* Psal. civ. 19, *The Solar Light knows its Place of departing.* Ps. cxlviii. 3, *Praise ye him the Light* (shew the Effects of Irradiation.) Productive Attributes;

Attributes: *Deut.* xxxiii. 14, *And for the precious Fruits* (not only Vegetables and Animals, but Minerals) תבואת *brought forth by* שמש *the Light of the Sun.* In a spiritual Sense, Psal. iv. 6, *Lord, Lift thou up the Light of thy Countenance upon us.* Ib. xxxi. 16, *Make thy Faces to shine upon thy Servant.* Ib. lxxii. 17, *In the Faces of the Light, his Name shall be made* Son. Ib. xxvii. 1, *The Lord is my Light and my Salvation, whom shall I fear?* Ib. lxxxiv. 11, Jehovah *is a Light and a Shield.* Ps. xix. 1, *The Names*—— ver. 4, *In them hath he set a Tabernacle for the Light, which is as,* &c. Ps. lxxxix. 37, *And his Throne like that of the Solar Light, my Leader.* Dan. ii. 22, *And the Light dwelleth with him.* Mal. iv. 2, *But unto you that fear my Name shall the Shemosh of Righteousness arise, with Healing in his Wings.* Isa. xlii. 6, xlix. 6,—*And give thee for a Covenant of the People, for a Light of the* Gentiles. So in the Christian State, and hereafter. Isa. lx. 19, *The Shemosh shall be no more thy Light by Day*—— *but* Jehovah *shall be unto thee an everlasting Light, and thy* Aleim *thy Glory.* Ib. ver. 20, *David* makes the Laurel, or, *&c.* an Emblem of the Diffusion of Light, or *Shemosh*, in Rays from

from the Sun. *Psal.* xxxvii. 35, *And spreading himself* כאזרח *like a green Bay-tree* (or *Cedar.*) As the Heathens had sacrificed every Morning to the *Shemosh*, at its first Appearance, 'tis likely the Appointment of the Morning Sacrifices and Services, were to reclaim that.

אתדהתמוז

THE Representation of this is mention'd, *Ezek.* viii. 14, and Women are said to be sitting and lamenting of *Tammuz.* I think we are told, they made themselves, *Jud.* v. 8, אלהים חדשים. *Aleim* of Months. Hence the Month which answers to our *June*, was call'd by this Name: And as this was about the Time the Heathens had form'd Writing, this may be the Manner in which the *Chaldeans* writ שמש. If it were made compound of תם Perfection and מוה or אוא Heat, so the Perfection of the Heat, it would be much the same. And notwithstanding all the senseless Stories the *Jews* have told us about this, to divert us from Enquiries after these Things, and those we have from the late Heathens, whose Priests or Poets knew no better; they all allow it

was

was a *Chaldæan* Deity, and so the Word must be form'd after their Manner of Writing. And as the *Shemosh*, the Light proceeding from the Sun in that Month, produced the greatest Effects there, not only upon the Earth, and Fruits, and Creatures, but also upon the Bodies of Men and Women, not only in Life, but in Venery, Generation, *&c.* There is nothing more in it, than that the Women, who were sensible of some, and imagin'd other Powers in these Agents, lamented his Absence by the Earth's Declination in Winter, and rejoiced upon his Return in Summer.

אלהים כמוש

MEntion'd, 1 *Kings* xi. 7. 2 *Kings* xiii. 23, *&c.* This was the *Aleim* of the *Moabites*, is compound, I think, or has the Prefix כ *like*, which refers to the Condition, Power, Action, Motion, *&c.* in the Word 'tis join'd to. C. כ, affix'd to a Name, the same as *He*, and מוש the Receder; so *It* or *He* the Receder, which is taken from the Direction the Light moves in from the Sun. *P.* says some thought this, and κῶμος, a lascivious God, mention'd, *Rom.* xiii. 13, the same; if so, it must be compounded

pounded of כמה once mention'd, to desire or lust, and מוש to issue forth. But we need not strain this, that Word may be taken from כמז. And as I hinted above, though they each distinguish their Object of Worship frequently by one Name or Attribute, they give them other Attributes, as in this. *Jud.* xi. 24, *Wilt not thou possess that which Chemosh thy* Aleim *giveth thee to possess:* So in the Destruction denounced. *Jer.* xlviii. 7, *And Chemosh shall go forth into Captivity with his Priests and his Princes together.* ver. 13, *And* Moab *shall be ashamed of* Chemosh, *as the House of* Israel *was ashamed of* Bethel *their Confidence.* ver. 46, *Wo unto thee, O* Moab, *the People of* Chemosh *perisheth.* כר is found join'd with this, *Isa.* x. 9, כרכמיש

אלהים ירח

MEntion'd, 2 *Kings* xxiii. 5, *& al.* I have shew'd in the second Part of *M. P.* that this is that Stream of *Shemosh* flowing from the Sun, which is interrupted by one of the six in the secondary Candlestick, the Orb of the Moon, and reflected against the Earth. This had its Commission given, *Gen.* i. *Deut.* xvii. 3, *and*

and hath gone and served other Aleim— *The Moon.* 2 Kings xxiii. 5. —*burnt Incense to the Moon.* Job. xxxi. 26, *If I beheld—the Moon walking in Brightness.* Jer. viii. 2,—*before—the Moon, whom they have loved, and whom they have serv'd; and after whom they have walked, and whom they have sought, and whom they have worshipped.* Claim'd by Miracle, *Jos.* x. 12,—*Stand still, and thou Moon in the Valley of* Ajelon. By Formation. *Ps.* cxxxvi. 9. *The Moon and Stars to rule by Night.* Jer. xxxi. 35, *which giveth—and the Ordinances of the Moon, and of the Stars, for a Light by Night.* Psal. civ. 19. *He appointeth the Moon for Seasons* (this was one of their *Aleim* חדשים of Months.) To reclaim this were their Monthly Services appointed. *Numb.* xxviii. 11, *And in the Beginning of your Months ye shall offer*—ver. 14, *This is the Burnt-offering of every Month, throughout the Months of the Year:* So all the other Appointments. *Psal.* cxlviii. 3, *Praise him—Moon—Ecclus* xliii. 6, *He made the Moon also to serve in her Season, for a Declaration of Times, and a Sign of the World. From the Moon is the Sign of Feasts, a Light that encreaseth in her Perfection,* &c. They worshipp'd it for the Actions and Effects it has upon Fluids in this System,

Syſtem, and in Vegetables and animal Bodies, *&c.* *Deut.* xxxiii. 14, *For the* מגד ירח *precious Things put forth by the Moons* (the Light from the Moon) ſo in Reproach to thoſe who worſhipped it. *Iſa.* xiii. 10, *And the Moon ſhall not cauſe her Light to ſhine.* Ezek. xxxii. 7, *And the Moon ſhall not give her Light.* Joel ii. 10, *The Moon ſhall be dark.* ver. 30.—*ſhall be turn'd and—the Moon into Blood**. *Ib.* iii. 15, *The Moon ſhall be darken'd.* Iſa. xlvii. 13, *Let now—the monthly Prognoſticators ſtand up, and ſave thee* (Chaldæa.) The *Shemoſh* is call'd an Eye, that and *Jereſh* two; the Streams from the Sun upon each other Orb, ſeven. Materially *Deut.* xi. 12, *A Land which the Lord thy God careth for: The Eyes of the Lord thy God are always upon it, from the Beginning of the Year, even unto the End thereof,* becauſe it lay near the Line, but one Part of the Year near each Pole. Spiritually, 2 *Chron.* xvi. 9, *The Eyes of the Lord run to and fro throughout the whole Earth—ſtrongly to hold with them, whoſe Heart is perfect towards him.* *Pſal.* xxxiii, 18, *Behold the Eye of the Lord is upon them that fear him.* 1 Kings ix. 3. 2 *Chron.* vii. 15, 16, *I have hallowed this Houſe, and mine Eyes—ſhall be there perpetually.*

Zach.

* לדם Reſt, Stagnation.

Zach. iii. 9. *Upon one Stone shall be seven Eyes. Ib.* iv. 10, *Those seven they are the Eyes of the Lord, which run to and fro thro' the whole Earth.* In the Church of *Christ* here and hereafter. *Isa.* lx. 19, *Neither for Brightness shall the Moon give Light unto thee; but* Jehovah *shall be unto thee an everlasting Light, and thy* Aleim, *thy Glory.* ver. xx. *ib.* They wore some Emblems or Representations of the Moon, mention'd, *Jud.* viii. 21. and *Ezek.* iii. 18.

מזלות

EXplain'd in the second Part of *M.P. p.* 498, mention'd, 2 *Kings.* xxxiii. 5. This expresses the Fluxes or Streams of Light issued from the Sun against the Orbs of the Stars, and reflected towards the Earth. This is found join'd with *Baal*, and the Light of the Sun, and the Light of the Moon: And though the Word be general, and might include the Planets and all the Stars; yet, I think, as all the others are elsewhere distinctly nam'd, it was apply'd to the Fluxes from the Planets; because, I think we have no other Word in Scripture which distinguishes them:

them; and the rather, becauſe their Orbs are diſtinguiſhed by the Word גדלים, mention'd in the Account of the *Confuſion of Tongues*. And though it be true, that after a Miſtake was made of the Conſtruction of one of theſe Words in the firſt Tranſlations, it ſpread into all the Countries, from whence we have Writing: Yet, as theſe wer e immediately reclaim'd in the Candleſtick in the Temple, and as all the antient Heathens are full of peculiar Influences from them; and though they were deſign'd for other Uſes, and moſt of that was Imagination, 'tis very likely they had a diſtinct Word for them. There were Altars and Prieſts who burn'd Incenſe to theſe Objects, call'd כמרים *M.* "It is the Name of the Prieſt of Idols. כמר the Idolatrous Prieſt upon Account of his wearing black Veſtments," that they might not be diſcoloured by Smoak, or grim'd by Soot in performing their Offices. And their Obſervers, *&c.* doubtleſs ſpent no ſmall Part of their Time upon the Motions and Courſes of the Planets, from whom we have the Tables our Moderns calculate by. As this is a borrow'd Idea from the Defluxions of Water, Dew, *&c.* the Claims are under Light, Stars, *&c.* Whether the Defluxions

of

of Water in Springs, *&c.* were made an Emblem of these; and besides, other Reasons were with them upon this Account sacred, may be considered.

בית רמון

MEntioned, 2 *Kings* v. 18. *This was the* Aleim *of the King of* Syria. This expresses the Orbs, and, I think, the Streams of Light from the Stars: And as every thing was emblematically represented in the Figure of this System, on the Top of the Columns, before the Temple, they were represented by *Pomegranates:* And, I think, there is some certain Number of Leaves like a Flower, upon the Head of each of the Apples, by which they represented the small Streams of Light, reflecting from one Side of each towards each of the great Orbs: So were they in *Effigy* to be hung upon the Skirts of the Robe of the High Priest. As this Name of the Stars is only used for the small Orbs, commonly called Fixed Stars, and Streams of Light, I think, expressed to be projected from each, which were exhibited by these Representations: So the Claims of this are under the next, the Word כבב, which the sacred Writers use for the Streams of Light

from the Stars. There was a City, and several Places called by this Name.

כוכבים
כוכב

THE first are mentioned, *Deut.* iv. 19. *And lest thou lift up thine Eyes to the Names; and when thou seest—— and the Stars——shouldst be driven to worship them, and serve them.* These had their Commission, *Gen.* i. 16. So *Psal.* cxxxvi. 9. *The Moon and the Stars to rule by Night.* Jer. xxxi. 35. *And the Ordinances of the Moon, and of the Stars, for a Light by Night.* Psal. viii. 4. *And the Stars which thou hast ordained.* Psal. cxlvii. 4. *He telleth the Number of the Stars, he calleth them all by their Names.* Job. ix. 7. *And sealeth up the Stars.* Job xxv. 5. *Yea, the Stars are not pure in his Sight.* Psal. cxlviii. 3. *Praise him all ye Stars of Light* (shew the Effects of the Irradiation.) In this Sense *Job* xxxviii. 7. *When the Morning Stars sang together.* So in reproaching their Worshippers who trusted in them. *Jud.* v. 20. *They fought from the Names, the Stars in their Courses fought against* Sisera. Isa. xiii. 10. *For the*

the Stars of the Names, and the Constellations thereof, shall not give their Light. Ezek. xxxii. 7. *I will cover the Names, and make the Stars thereof dark.* Joel ii. 10. iii. 15. *And the Stars shall withdraw their shining.* Isa. xlvii. 13. *Let now the Astrologers, the Star-gazers, and the monthly Prognosticators, stand up, and save thee (Chaldæa.)* Prophetically, Numb. xxiv. 17. *There shall come a Star out of* Jacob. Dan. xii. 3. *And they——shall shine——as the Stars, for ever and ever.* The second is mentioned, *Amos* v. 26. *The Star of your* Aleim, *which ye made to yourselves.* Whether this was a particular Star which they had distinguished by the Name of the *Star*; or, as the Words express, that this was a Representation which was carried with them; the Figure of a Star, which represented the whole Irradiation in this System, or at least one of the three Names; and so in Writing אל or הל, I think, admits of no Dispute.

בית תפוח

EXplained in the Second Part of *M. P.* p. 173, as from the Root פוח or נפח, and ת prefixed. It signifies to perform

the Operation of the Spirit, as well to ſupply the Fire as to act upon other Matter, from the Motion of the Earth, explained, *ibid.* p. 256. and ſo downward, in Vegetation, Life of Animals, *&c.* Several Claims are made under theſe Words, under נשב, *&c.* We find nothing which induces us to believe, that the antient Heathens ever made uſe of the Word רוח the Spirit, as an Object of Worſhip; tho' we are told, as before hinted by the Prophet, *Iſa.* xli. 29. רוח the Spirit, and תהו looſe Atoms, in the Condition of Fire and Light, were the Objects of their Worſhip; whether they were not permitted, or why, appears not: But, I think, they uſed that Word for the Agent, which, they ſuppoſed, inſpired them: And it appears, the later Heathens made uſe of it in both Senſes; and this which they worſhipped had its Commiſſion for what it could do under the Word רוח, *Gen.* i. This Word is alſo uſed for ſome Species of Tree, with the Fruit which it bears, tranſlated an Apple, with the various Epithets in *C. Ar.* " Chamomile, the *Armenian* Apple, or Apricot; the Apple of the Mandrake, the Herb Aaron, or Wake-Robin, the Citron, the *Perſian* Apple or Peach, the Golden Apple, *&c.*" *Martinius's Lex.* " *Malum,* the Apple is in

in *Heb*, תפוח — it ſeems to be ſo named, becauſe it is an inflated Fruit, for פוח and נפח is to blow, inflate, *&c.*" This was made an Emblem of the material Spirit by thoſe who made that Emblem, that which was to give Wiſdom. And this was that Species of Fruit which our firſt Parents, by Perſuaſion of the Devil, through the Serpent, eat, and was ever after among the Heathens ſacred; among the later Heathens, to ſeveral of their Gods and Goddeſſes, as were many other Species of Trees and Fruits. I intend not in this to enter into the Uſes and Abuſes the later Heathens made of the ſacred Emblems, but only touch ſome which I cannot paſs by. *Martinius*'s *Lex. Malum.* " An Apple, the Fruit of the Apple-Tree. 2. The Fruit of any Tree. 3. The Fruit of the Laurel. 4. The Laurel; as in that Verſe upon the Public Games, and thoſe who ſtrove in them, *viz.* The Prizes are the Olive, Crown, Apples, Parſley, the Pine-Tree, or Pitch-Tree. Where *Budeus* will have μηλα to ſignify the *Delphian* Laurel, which bore Berries almoſt as large as Apples, and ſtreaked with green and red. *Lucian*, in his Book of Games, will have μηλα, Apples, to have been the Prize of the ſacred Games of *Apollo*. *Curtius*, of

Gardens, *&c.* says the same; and, speaking of the *Pythean* Games, cites. from *Ovid*, that *Apollo* wore a Garland of the Æsculus or Beech Tree, before the Laurel. ——*Pindar* and *Callimachus* say, that *Apollo*, after having conquered the Serpent, put on the Laurel, which he did on the Account of *Daphne*, the Daughter of *Ladan*, with whom he was in love, being turned into a Laurel Tree, as *Pausanias* reports it. *Lucian* adds Apples to the Laurel, which the Priest of *Phœbus* might prefer. There are some who will have *Apples* meant by the Laurel. *Ibid.* p. 475. *Of the Assyrian Apple or Citron.*——*Probus* writes, that in *Media* it is called the *Rhododaphne*, upon account of its Likeness to the Laurel, as I suppose, and that it grows in *Italy*, but not of the same Quality. *Juba*, King of *Mauritania*, in the Commentaries which he wrote of *Lybia*, as *Athenæus* relates, mentions among the *Lybians* the *Hesperian* Apple, transplanted by *Hercules*, into *Italy*, where it yields Golden Apples, as to Sight, or according to Kind——*Virgil* thought it sufficient for his Purpose to celebrate this alone, upon account of its wonderful Efficacy, of which he thus speaks:

——The Median *Climes produce*
The happy-making Apple's bitter Juice
And tardy Taste; a present Antidote
Against the cruel Step-dame's pois'nous Draught.
The Tree is large, and like a Laurel grows;
And, did it not a different Scent diffuse,
Would be a Laurel——

Ibid. p. 477. And, that I may finish the several Sorts of Apples; one, which is of a moderate Size, and in which appear some Teeth-marks, rough-coated, and of a grateful Flavour, they call *Adam's Apple.* ——The Poets feign that this Apple was first produced by the God *Earth*, when it came to the Knowledge of the Marriage of *Jupiter* and *Juno*, &c. *Stephanus Thesaurus, tom.* 2. *c.* 1631. But as *Ogknai* and *Mela* are joined in these two Places of *Homer*, that is, are mentioned together, so *Apia* and *Mela* are sometimes coupled in Prose; for *Apion* is the same as *Ogkne*, in *Latin*, *Pyrum*, a Pear; which I take to come from *Apium* rather than from the Noun *Pur*, Fire." I have shewed in the *Introduction* to *M—sine P.* p. 261.

& seq. that this Tree and Apple was called in *Heb.* דוד, which is the same. *Solomon, Prov.* xxv. 11. mentions these Apples imitated in Gold, set in Cases of Silver: And, in his *Song*, he uses it thrice, for the Spirit, or the Acts of the Spirit, Revelation, *&c.* And once, chap. viii. 5. literally, *I raised thee up under the Apple-Tree; there thy Mother bore thee; there thy Parent brought thee forth.* The Heathens imagined that the material Spirit could, as the immaterial Spirit, and, as this Word in a spiritual Sense in Scripture expresses, by blowing or breathing upon Men, inspire them with Wisdom and Knowledge of Things past and to come. Lower down we find, the *Eagle* was sacred to *Apollo*, the material Spirit, whom they then made their Giver of Wisdom. The Serpent was always sacred; and if we can understand and trust any thing, the latest Heathens wrote; the Devil's Oracle, the cursed Serpent, was his. And if it was all Forgery, they laid it upon the Serpent; by which it was sacred among all the then Heathens. And as *God* caused these Serpents to bite and kill the *Israelites*, for having too much Regard to what they represented; and as he made *Moses* make a Similitude of a

Seraph,

Seraph, to cure those who were bit, and would look at it; and as they worshipped that *Seraph* till the Reign of *Hezekiah*, who destroyed it; so it appears that the Serpent was an Emblem of Circulation by Fire. Thence every thing applied to the Service of these Powers, was ordered by *God* to be *seraphed*, consumed by the Agents concerned in the Action of Fire. And as the Word *Seraphim*, in the said first Sense, signifies those who are concerned in the Action of Fire; spiritually, those who have Power over, and are represented by the *Seraphim*, *viz.* the *Aleim* of the Essence, *Isai.* chap. vi. makes use of this Name with the same Representation as the *Cherubim* had, which connects the *Seraph*, the Emblem hung up in the Wilderness, which cured those who were bit and would look at it; and the *Seraph Christ*, who, as all Men have been bitten, cures every one who would look at him upon the Cross. There were several Cities and one Man of this Name. *God* claims this by Creation, Formation, and Operation, according to his Directions, *Gen.* i. 1. *The* Aleim *created the Substance of the Names* (of which the Spirit is one.) *Amos* iv. 13. *He that—createth the Spirit, and declareth unto Man what*

is

is his Thought. Psal. xxxiii. 6. *By the Word of the Lord were the Names made, and all the Host of them by the Breath of his Mouth.* Job. xxvi. 13. *By his Spirit he hath garnished the Names.* This Agent was made obey by Miracles, *Exod.* x. 13. *And* Jehovah *brought an East Wind upon the Land all that Day, and all that Night; and when it was Morning the East Wind brought the Locusts,* &c. Ver. 19. *And* Jehovah *turned a mighty strong West Wind, which took away the Locusts, and cast them into the Red Sea,* &c. Ibid. xiv. 21. *And* Jehovah *caused the Sea to go back by a strong East Wind all that Night, and made the Sea dry Land, and the Waters were divided.* Numb. xi. 31. *And there went out a Wind from* Jehovah, *and brought Quails from the Sea, and let them fall by the Camp,* &c. Jon. i. 4. *But* Jehovah *sent forth a great Wind into the Sea, and there was a mighty Tempest in the Sea, so that the Ship was like to be broken.* Ver. 15. *And the Sea ceased from her raging.* Ibid. iv. 8. *And the* Aleim *prepared a vehement East Wind, and the Light of the Sun beat upon the Head of* Jonah. So obeyed *Christ, Mat.* viii. 24. *Mark* iv. 37. *Luke* viii. 23.

And

And there arose a great Storm of Wind, and the Waves beat into the Ship—and he [illegible] rebuked the Wind, and said unto the Sea, Peace, be still; and the Wind ceased, and there was a great Calm. — What Manner of Man is this, that even the Winds and the Sea obey him? Mat. xiv. 24. *For the Wind was contrary.* Ver. 30. *And when he saw the Wind boistrous.* Ver. 32. *And when they were come into the Ship, the Wind ceased.* Psal. cxxxv. 7. *He bringeth the Wind out of his Treasuries.* Ib. civ. 4. *Who maketh his Agents Spirits.* Exod. xv. 10. *Thou didst blow with thy Wind, the Sea covered them.* Psal. cvii. 25. *He commandeth and raiseth the stormy Wind.*—Ver. 29. *He maketh a Storm a Calm.—So he bringeth them unto their desired Haven.* Job xxviii. 25. *To make the Spirit an Instrument of Weight.* In Vegetation and animal Life, which I have treated of in the Introduction to *M.—sine P.* So *Psal.* civ. 30. *Thou sendest forth thy Spirit, they are created, and thou renewest the Face of the Earth.* Eccles. iii. 19. *As the one dieth, so dieth the other: Yea, they have all one Breath.* Psal. cxlvi. 4. *His Breath goeth forth, and he returneth to his Earth.* Psal. civ. 29. *Thou takest away their Breath, they die,*

and

and return to their Duſt. Ezek. xxxvii. 14. *And ſhall put my Spirit in you, and ye ſhall live.* The *Aleim* claim this Attribute of Wiſdom, and giving it, to the third Perſon; 2 *Sam.* xxiii. 2. *The Spirit of the Lord ſpake by me, and his Word was in my Tongue.* 1 Sam. xix. 23. *And the Spirit of the* Aleim *was upon him alſo.* Exod. xxxi. 3. *And I have filled him with the Spirit of the* Aleim, *in Wiſdom and in Underſtanding, and in Knowledge, and in all Manner of Workmanſhip,* &c.——*And in the Hearts of all that are wiſe-hearted I have put Wiſdom.* Deut. xxxiv. 9. *Was full of the Spirit of Wiſdom.* Jud. iii. 10. *And the Spirit of* Jehovah *came upon him.* Pſal. cxxxix. 7. *Whither ſhall I go from thy Spirit? Or whither ſhall I go from thy Preſence?* Confeſſed from a Heathen. *Gen.* xli. 38. *A Man in whom the Spirit of the* Aleim *is.* Ibid. *Dan.* iv. 8. By Prophecy upon the Humanity of *Chriſt,* Iſa. xi. 2. *And the Spirit of* Jehovah *ſhall reſt upon him; the Spirit of Wiſdom and Underſtanding; the Spirit of Counſel and Might; the Spirit of Knowledge, and of the Fear of the Lord,* &c. Iſa. xliv. 3. *I will pour my Spirit upon thy Seed.* Joel ii. 28. *I will pour out my Spirit upon all Fleſh.* So in Reproach, *Hoſ.* ix. 7. *The Pro-*

Prophet is a Fool; the spiritual Man is mad. Jer. v. 13. *And the Prophets shall become Wind.* Ib. x. 14. *Every Man is brutish in his Knowledge; every Founder is confounded by the graven Image; for his molten Image is Falshood, and there is no Spirit in them.—The Portion of* Jacob *is not like them; for he is the Former of all Things.* And in Reproach of them, for the Opinion they had of the Wisdom of their Gods, and those who, as they pretended, consulted them; it would take too much Compass to explain their Names of Office: I must take them as they stand. 2 *Kings* iii. 13. *Get thee to the Prophets of thy Father, and the Prophets of thy Mother.* Esther i. 13. *Then the King said to the wise Men which knew the Times.* Isa. xix. 12. *Where are thy wise Men? Let them tell thee now, and let them know what the Lord of Hosts hath purposed upon* Ægypt. Ibid. xli. 22. *Let them bring forth, and shew us what shall happen,* &c. Ibid. xlviii. 7. *Lest thou shouldst say, Behold I knew them.* Dan. iv. 6. *Bring in all the wise Men of* Babylon *before me—the Magicians, the Astrologers, the* Chaldæans *and the Soothsayers.—But they did not make known unto me the Interpretation.*—So in the *Levi-*

Levitical Laws, &c. *Deut.* xviii. 10. *Or that useth Divination, or an Observer of Times, or an Enchanter, or a Witch, or a Charmer, or a Consulter with familiar Spirits, or a Wizard, or a Necromancer.* So in Reproach to these, *Isa.* xix. 3. *And they shall seek to the Idols and to the Charmers, and to those that have familiar Spirits, and to the Wizards.* Psal. lxxiii. 11. *They say, How doth the* Aleim *know? And is there Knowledge in the most High?* Those answer, *Job* xxxviii. 12. *And caused the Day-spring to know his Place.* Ver. 33. *Knowest thou the Ordinances of the Names? Canst thou set their Dominion in the Earth?* Psal. xix. 2. *Night unto Night sheweth Knowledge.* Ibid. xliv. 21. *He knoweth the Secrets of the Heart.* Ib. xciv. 11. *The Lord knoweth the Thoughts of Man.* Ib. cxxxix. 1. *O Lord, thou hast searched me, and known me,* &c. Ib. li. 6. *Thou shalt make me know Wisdom.* Dan. ii. 28. *But there is an* Aleim *in Heaven that revealeth Secrets, and maketh known to the King* Nebuchadnezzar *what shall be in the latter Days.*

אלהים זר
זרים

THE first is mention'd, *Ps.* lxxxi. 10, *There shall no strange* Aleim *be in thee. Ib.* lxxxvii. 10, *or stretched out our Hands to a strange* Aleim. The second, *Deut* xxxii. 16. יקניאהו בזרים *They provoked him to Jealousy by strange Gods*, by Representations of the Powers of the Spirit) *by the Abominations provoked they him to Anger.* They sacrificed לשדים *to the Givers of Food,* לא אלה *who have made no Covenant;* Aleim *they have not known them. Kirch.* Concordance, זור " in the Active Mood signifies to contract, constrain, compress, compact together in one, any Thing that was before separated dispersed or asunder, and agrees with the Verb זהר taken in its first Signification, and with אזר; but when it hath an Ablative after it, by Virtue of the Preposition מ; it then signifies to separate, pull in Pieces, and divide that which was before joined; and agrees with the Verb נזר." This Word is explain'd in the Second Part of *M. P. p.* 130, and is descriptive of the Grains which compose the Spirit, as they come from the utmost Dispersions; thence the

the Word is apply'd to any Thing or Things which come from a great Diſtance, and ſo to Strangers: But it cannot be miſtaken as an Object of Worſhip, becauſe they worſhipped but one Subſtance; and becauſe it is alſo apply'd to the Actions of the Spirit at reſt, to compreſs; in Motion, to blow, to impel, to diſperſe: And as theſe make the Rays the Emblem of Irradiation inward, towards the Head in a Crown, ſo a Crown, and in a ſpiritual Senſe to infuſe, *&c.* and to ſeparate to ſpiritual Uſes: God claims theſe, their Motion, Courſe and Proportion in each Seaſon. With regard to the Sun and this Orb. *Job.* xxxviii. 32. *Doſt thou make the Grains come forth in their Seaſon.* 2 Sam. xxii. 40. *Thou haſt girded me with Strength.* And many of the Puniſhments alluding to the Cuſtoms of the Heathens, in purifying Things by the Spirit, and in Oppoſition to the Attributes they gave to it, are threaten'd under this Word. *Jer.* li. 2, *I will raiſe a deſtroying Wind; I will ſend unto Babylon Fanners, that ſhall fan her, and ſhall empty her Land.* Jer. v. 19, *As ye have forſaken me, and ſerved ſtrange Gods in your Land, ſo ye ſhall ſerve Strangers in a Land that is not yours.* Ezek. xi. 9, *I will deliver you into the Hands of Strangers.*

Levit.

Levit. xxvi. 33, *I will disperse you among the Heathen.* 1 Kings xiv. 15. *And shalt scatter them beyond the River.* Isa. xli. 16. *Thou shalt fan them, and the Wind shall carry them away;* and many more under this Word, and others to the same Purpose. So *Exod.* xxx. 3, 4, *Thou shalt make unto it a Crown (Circumference) of Gold, round about.* This was to represent the Spirit coming in on every Side, to supply the Fire, and in a spiritual Sense, to sanctify the Incense upon the Altar, so upon the Table, and the Ark. So in a spiritual Sense, *Prov.* xv. 7, *The Lips* (the Confessions) *of the Wise disperse Knowledge.* Numb. vi. 5. *All the Days of the Vow of his Separation——in which he separateth himself to* Jehovah. So *Christ* a *Nazarite.*

אלהים כל־צבא השמים

THIS is mention'd, *Deut.* xvii. 3, and elsewhere frequently, as an Object of Worship, and explain'd the Second Part of *M. P. p.* 97. and in *M——sine P. p.* 70, with some Claims, *Deut.* iv. 19, *And lest thou lift up thine Eyes to the Names; and when thou seest——all*

the Hoſt of the Names, ſhouldſt be driven to worſhip them, and ſerve them——Ib. xvii. 3. *And hath gone and ſerv'd other Aleim, and worſhipped them—— or any of the Hoſt of the Names.* 2 Kings xvii. 16,—*And worſhipp'd all the Hoſt of the Names. Ib.* xxi. 3, *And worſhipp'd all the Hoſt of the Names—— And he built Altars for all the Hoſt of the Names, in the two Courts of the Houſe of* Jehovah. 2 Chron. xxxiii. 3, *And worſhipp'd all the Hoſt of the Names, and ſerved them.* Jer. viii. 2, —*And all the Hoſt of the Names whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipp'd. Ib.* xix. 13, *Upon whoſe Roofs they have burnt Incenſe unto all the Hoſt of the Names.* Zephan i. 5, *And them that worſhip the Hoſt of the Names upon the Houſe Tops.* This was made perfect *Gen.* ii. 1, and made an Agent. Where there is no Diſtinction, the Word may be taken in general; but after an Enumeration of the Fluxes of Light, and as the Spirit was appointed to be the Inſtrument of Force, or Impulſe, I take it to be a general Deſcription of the Force of the Spirit, tho' that

is,

is, as 'tis always expreſs'd, with the Co-operation of the other two Names. I think 'tis from the Verb עזה, "To ſwell, puff up, inflate, or come in, ſufflate, or blow up." It operates by Expanſion, in Compreſſion, in Motion, of the Orbs, and all other Bodies and Fluids. When 'tis plural, it refers to all the three Names, or the particular Attributes; of which in their Places. The Emblem was a *Goat*: There were ſeveral Perſons and Places named from this. This, by Way of Claim, is made one of the chief Attributes of *Jehovah*, in a vaſt Number of Places. So in Claims by Creation, Formation, *&c.* *Neh.* ix. 6, *Thou, even thou art Jehovah alone: Thou haſt made the Names, the Names of the Names, with all their Hoſt—and thou preſerveſt them all, and the Hoſt of the Names worſhippeth thee.* Pſal. xxxiii. 6, *By the Word of Jehovah* (the Eſſence exiſting) *were the Names made, and all the Hoſt of them by the Breath of his Mouth.* Iſa. xl. 26, *Lift up your Eyes on high, and behold who hath created theſe Things, that bringeth out their Hoſt by Number: He calleth them all by Names, by the Greatneſs of his Might; for that he is ſtrong in Power, not one faileth.* *Ib.* xlv. 12. *I, even my Hands, have ſtretched out the Names;*

and all their Hoſt have I commanded. Pſal. cxlviii. 2, *Praiſe ye him, all his Hoſts* (ſhew the Power of the Irradiation.) In Oppoſition to the Strength the Heathens ſuppoſed theſe Agents could give to Men in War, *&c.* they make *Jehovah Aleim* their General, Giver of Force, *&c. Pſal.* lx. 9, *Who will bring me into the ſtrong City; who will lead me into* Edom? *Wilt not thou, O Aleim, which hadſt caſt us off; and thou, O Aleim, which didſt not go out with our Armies? Give us Help from Trouble; for vain is the Help of Man. Through the* Aleim *we ſhall do valiantly; for he it is that ſhall tread down our Enemies.* In Reproach to thoſe who truſted in theſe Powers, *Iſa.* xxxiv. 4, *And all the Hoſt of the Names ſhall be diſſolv'd, and the Names ſhall be rolled together as a Scroll, and all their Hoſt ſhall fall down as a Leaf falleth off from the Vine, and as a falling Fig from the Fig-Tree.*

בעל שלשה

EXplain'd in the ſecond Part of *M. P. p.* 145, and is another Deſcription of the Spirit, by Order call'd, *The third Idol*: Yet

Yet this is not all, as One did not rule, but Three; and tho' the *Jews* and *Deists* would have all Rule in One, yet in the *Hebrew*, and all the Corruptions of it, the Word for *Three* and *Ruler* is the same; as in *Hebrew* שליש, in *Chaldee* תלתי, *&c.* And tho' they have made themselves merry with Things they knew nothing of, I shall, perhaps, e're long, in Course, have Occasion to shew how this and other Numbers in that Language are fram'd to accord with Things; and to shew, that some of the Authors which are most in Favour with those who oppose it, prove it.

בית רחוב

MEntion'd *Jud.* xviii. 28. This Word takes in the whole Substance of the three Names, and 'tis the extended, spacious, capacious, roomy *Aleim*, which contains all material Things, and in which all Creatures live, move, and have their Being. There were several Cities and Persons call'd by this Name, and one רחבית the Space of the Essence, and the Claims, shew, that they had attributed to this the Power of giving Space; for several

of the Promises of the temporal Part of the Covenant; the Enjoyment of *Canaan* are under this Word, *Exod.* xxxiv. 24, *And I will cast out the Nations before thee, and enlarge thy Borders.* Deut. xii. 20, *When* Jehovah *thy* Aleim *shall enlarge thy Border, as he hath promis'd thee* (Gen. xxviii. 14.)——*Only thy holy Things which thou hast, and thy Vows, thou shalt take, and go unto the Place, which* Jehovah *shall chuse. Ib.* xix. 8, *And if* Jehovah *thy* Aleim *enlarge thy Coast, as he hath sworn to thy Fathers, and give thee all the Land which he hath promis'd to give unto thy Fathers*——*Then shalt thou*, &c. So *Gen.* xxvi. 22, *And he call'd the Name of it Rehoboth, and he said, For now* Jehovah *hath made Room for us, and we shall be fruitful in the Land.* So in the Promise of the Kingdom of *Christ*, *Isa.* liv. 2, *Enlarge the Place of thy Tent*, &c. So in Deliverances, temporal or spiritual, *Ps.* iv. 1, *Thou hast enlarged me when I was in Distress. Ib.* xviii. 19. *He brought me forth also into a large Place.* ver. 37, *Thou hast enlarged my Steps under me, that my Feet slip not. Ib.* xxi. 9, *Thou hast set my Feet in a large Room. Ib.* cxix. 45, *I will walk at Liberty* [at large] *for I seek thy Precepts.* Tho' neither Sir *I. N.* nor

 any

any of his Coadjutors, knew a tittle of the Meaning of these original Epithets, yet from scatter'd Scraps in *Greek* and *Latin*, about this, he gave us his Definition of his *Deus*; and by mistaking this active Fluid for *God*, and for empty Space, he was led to dream of Projections, *&c.* and of second Causes, without Means. If Words can make a Distinction between the Essence, and Matter, *David* has separated them *Psal.* cxviii. 5, *I called upon* יה *the Essence out of* המצר, *and the Essence heard me* במרחב.

בית אל
מגדל אל

THE first is explain'd in the second Part of *M. P. p.* 276, with some Claims; and at large in *M.—sine P. p.* 46. The second is mention'd *Jos.* xix. 38; 'tis that which irradiates, and thereby has its Strength for Operation, which is each of, or all the three Names, FIRE, LIGHT, SPIRIT. Hence these Expostulations, *Hos.* x. 15, *So shall Bethel do unto you, because of your great Wickedness.* Amos iv. 4, *Come to Bethel, and transgress.* *Ib.* v. 5. *But seek not Bethel——and Bethel shall*

come to nought. Ib. vii. 13, *But prophesie not against Bethel, for it is the King's Chapel, and it is the King's Court.* So claims from *El. Ezek.* xxviii. 2, *And thou hast said, I am a God; I sit in the Seat of the* Aleim, *in the midst of the Seas: Yet thou art a Man, and not God, tho' thou set thy Heart as the Heart of the* Aleim, &c. ver. 9, *Wilt thou say before him that slayeth thee, I am* Aleim? *But thou shalt be a Man, and no God, in the Hand of him that slayeth thee.* As the Word בית, or הכל, when apply'd to what they took for *God*, signifies a Temple, *Hos.* viii. 14, *For* Israel *hath forgotten his Maker, and buildeth Temples; and* Judah *hath multiplied fenced Cities: But I will send a Fire upon his Cities, and it shall devour the Palaces thereof.* Joel iii. 5, *Because ye have taken my Silver and my Gold, and have carried into your Temples my goodly pleasant Things—Behold, I will,* &c. As these were Temples to the created *Aleim*, and as there was but to be one Temple to the *Aleim*, the Essence existing, and but one chief כהן Intercessor (for so the Word signifies; and the Idea was, as all others, taken from what was perfectly understood; for so *Aaron* was to *Moses*; so several successively were to King *David*, as 2 *Sam.* viii.

viii. 18, xx. 16, *&c.*) because there was but to be one Atonement or Satisfaction to be made in that one Place; and he who made it, was to be perpetual Intercessor; for ever, after the Order of *Melchisedeck*; and is reclaim'd *Isa.* ii. 2. *Mich.* iv. 1, *But in the last Days it shall come to pass, that the Mountain of the House of the Lord shall be establish'd in the Top of the Mountains; and it shall be exalted above the Hills, and People shall flow unto it, and many Nations shall come and say, Come, and let us go up to the Mountain of the Lord, and to the House of the God of* Jacob, *&c. Hag.* ii. 7, *And the Desire of all Nations shall come, and I will fill this House with Glory.* ver. 9, *The Glory of this latter House shall be greater than of the former, saith the Lord of Hosts; and in this Place will I give Peace.* When this Atonement was made, the Use of this Temple was at an End. *John* iv. 21, *Jesus saith unto her, Woman, believe me, the Hour cometh, when ye shall neither in this Mountain, nor yet at* Jerusalem, *worship the Father.* Which must be understood, neither in the Temple on this Mountain, nor in the Temple on the Mountain in *Jerusalem:* for it was criminal

nal then to worship in any other Part of either of those Places, by the Law; and after that at *Jerusalem* was built, at the Old Place, or Temple built in that Place. So the Word גדל, which with a מ prefix'd was first us'd for a Temple to these Names *Gen.* xi. 4, and frequently after; and is reclaim'd, as I have shew'd in the *Account of the Confusion of Tongues*: So *Prov.* xviii. 10. *The Name of* Jehovah *is a strong Tower, the Righteous runneth into it, and is safe.* There are many Men who have taken the Word אל and an *Adjunct* for a Name, as אליה the Irradiator, the Essence; אליר the Eternal Irradiator, *&c.* So there are many Places in, or to whose Name this Word is join'd, worth Observation; as *Numb.* xxxii. 37, אלעלה the high Irradiator, *&c.* So One as the Memorial of One or several Prophecies: A Valley was call'd *Jos.* xix. 14, יפתח אל, from פתח; I shall shew the Usage of the Word, the Prophecy, and the Accomplishment. *Gen.* xxix. 31, *And when* Jehovah *saw that* Leah *was hated, he open'd her Womb.* Numb. xxii. 28, *And* Jehovah *open'd the Mouth of the Ass.* Ps. xxxviii. 13, *But I, as a deaf Man, heard not; and I was as a dumb Man that openeth not his Mouth.* Isa. xxxv. 5. *Then the Eyes of the Blind shall be opened,*

opened, and the Ears of the Deaf shall be unstopped. Isa. xxii. 22. *The Key of the House of* David *will I lay upon his Shoulder, so he shall open and none shall shut; and he shall shut and none shall open.* Psal. cii. 21, *To loose the Children of Death.* This was accomplish'd by *Christ*, and cited *Mark* vii. 34, when he sighed and said, יפתח, ἐφφαθά, and opened the Tongue and Ears of the Dumb and Deaf. The Translation which says the Man was deaf, and had an Impediment in his Speech, is Nonsense: He who cannot hear, cannot speak. This Phrase is equally applicable to the Mouth or Tongue; for פתח and פעה are us'd for the same Act of Opening the Mouth, for Gaping; but פעה is not us'd for Speaking. So this Word was applicable to his Miracles of opening the Eyes of the Blind, *&c.* so to open the Grave, to loose the Bonds of Sin and Death.

בר

MEntion'd *Isa.* xlvi. 1. *& al.* and in the second Part of *M.P. p.* 29. under the common Acceptation, but the Word does not signify to confound; indeed

deed it is confounded in the *Lexicons*, divided into many Roots, and they intermixed; though upon full Examination I find they are but one, or related to each other, and have but one Idea though varied in their Usage, or diversified, as בלח, חבל, תבל, מבל, & נבל, יבל, בל, בול, בבל & בלל, but they are not to be conform'd to the Usage of any one Word in our Language. The Word expresses to move, but as all Motion here is perform'd by Impulse, it signifies to be impell'd or moved by Impulse, in Fluids to be impell'd, made flow. This the Names have mechanically in themselves, so move or impel themselves, as we express it, flow, and so are called תבל that which impells and flows; so a musical Instrument, into and out of which this in sound is impell'd, is call'd נבל, a Horn through which sound is impell'd יבל, and this has Power to impel and give Motion unto other Things, for which they worshipped it. It impels and makes the Rains descend; hence the Month, Part *October* and Part *November*, when the great Rains fell, was call'd בול. It impels and makes Water in Streams or Rivers descend, as we call it run, so is apply'd to them: And as the Waters at the universal Flood was the Instrument which made all Things

Things flow, this with a מ prefix'd, is us'd for that Flood, so נבל is us'd for a Bottle, into or out of which Fluids are pour'd or impell'd; so for dry Things which are impell'd downward, the Grains or Spirit part of itself to the Sun, the Leaves or Fruits of Trees; and the Idea is borrowed for that which is vile, cast down, to be cast away, or Things polluted, a Carcase; so to Actions of the Mind: In this State, by this Word, God promised to make the Confession of the Heathens, *Gen.* xi. 7. So for the Actions of Persons which pollute them and make them vile, the Word תבל is us'd; so for Persons, Creatures, or Things to move, or be impell'd, or carry'd, and remarkably for the Time when People and Lands were יצא, to go forth, the People out of Servitude, and the Lands out of Mortgage, the Jubilee; so to make the Sap in Vegetables, Grass, Plants or Trees, flow and drive out the Buds, Blades, Leaves, Branches, Flowers, Fruits; so from Creatures the Horns, the Word יבל is us'd. For corruptible Things, when Parts were worn or fall'n off, and the rest, as we say, decay'd or wax'd old, or ready to fall off, or be cast away, they have us'd בלה. They have us'd חבל for these Powers, and for Things which are impell'd

impell'd by them in the Manner aforesaid. But as Things acting so mechanically are not to be depended upon as *Aleim*, and are perishable, they are construed Vanity; and as the Persons and Things acted upon by them, and depending upon their Action, are fleeting and shift off the Scene, in that Sense they are construed Vanity. Indeed I think בלל is a double Word; and as all is full, when one moves this Way, another must move that Way, so in Fluids, or where the Parts of Solids are small, it expresses to mix, so confound the Species, and so perhaps is בבל. They knew this had Power to move the Earth, whence that Description taken out of *B. C. p.* 310. בלימה, cited in the second Part of *M. P. p.* 253. This was one of the discriptive Names of these Powers, which the Heathens worshipped first after the Flood, and perhaps the Tower of *Babel* was built for this; and if there were any named before the Flood, 'tis like this was one, because the Punishment was from this Word. 'Tis much the same as Θεὸς. This was join'd to several Names of Places and Persons. Under these Constructions are the Operations which they attributed to בל: This is claim'd *Job* xxxviii. 37. *The Defluxions of the Airs who can cause to rest?*

So

So the Claims of this System and its Actions, 1 *Sam.* ii. 8, *To* Jehovah *belong the Instruments of the Compression and Adhesion of the Earth, and he has placed the Globe upon them.* 1 Chron. xvi. 30, *The World also shall be stable that it fail not.* Job. xxxiv. 13, *Who orders the whole World.* Ps. l. 12, *The World is mine and the Fulness thereof.* Ps lxxxix. 12, *The World and its Fulness, thou didst found them.* Ps. xc. 2. *Thou formedst the Earth and the World.* Jer. x. 12. *He hath established the World by his Wisdom.* So the Flood. *Gen.* vi. 17. *Behold I, even I, do bring a Flood.* Ps. xxix. 9, Jehovah *sitteth upon the Flood.* So Rains and Fruits, *Deut.* xi. 17, *And He shut up the Airs that there be no Rain, and that the Land yield not her Fruit.* Jer. xiv. 22, *Are there any among the Vanities of the* Gentiles *that can cause Rain? Can the Names give Showers? Art not thou he, oh* Jehovah, *our* Aleim? *Therefore we will wait upon thee; thou hast made all these Things.* Lev. xxvi. 4. *The Land shall yield her Increase.* ver. 20. *Their Land shall not yield her Increase.* These stiled in Ridicule as fleeting. *Isa.* xxxiv. 4. *All their Host shall fall down as the Leaf falleth off from the Vine, and as a falling Fig from the Fig-tree.*

Fig-tree. Ibid. xxiv. 4, *The Earth mourneth and fadeth away, the World languisheth and fadeth away.* So in the Phrase of waxing old, prevented by Miracle, *Deut.* viii. 4. *Thy Raiment waxed not old upon thee,* as aforesaid; *Isa.* li. 6. *The Earth shall wax old as a Garment.* So in Ridicule of these Powers as transient, *Deut.* xxxii. 21, *They have provoked me to Anger with their Vanities.* 1 Kings vi. 13, and 2 *Kings* xvii. 15. *They followed Vanity and became vain, (wasted away)* Jer. ii. 5, *What Iniquity have your Fathers found in me, that they are gone far from me, and have walked after Vanity?* Ib. viii. 19, *Why have they provoked me to Anger with their graven Images and with strange Vanities.* Ib. xvi. 19, *The* Gentiles *shall come unto thee from the Ends of the Earth, and shall say surely our Fathers have inherited Lies, Vanity and Things where there is no Profit. Shall a Man make* Aleim *unto himself, and they are no* Aleim. So the Destruction of the Worshippers of these Powers, *Isai.* xlvi. 1. *Bell boweth down,* &c. *Jer.* l. 2. *Bell is confounded — Her Idols are confounded, her Images are broken in Pieces.* Jer. li. 44, *And I will punish Bell in Babylon, and I will bring forth out of his Mouth that which he hath swallowed up, and the*

the Nations shall not flow together any more unto him.

בית הערבה

EXplain'd in the second Part of *M. P. p.* 240. It expresses the Mixture, or that which is continually mixing; *Spirit* and *Fire*, *Light* and *Spirit*; where its Actions, the Laws and Appointments concerning it, the Names, *&c.* are inserted at large; and the *Salix*, the Emblem, is mention'd, *ib. p.* 244, and in the Introduction to *M.—sine P. p.* 258.

בית כר

EXplain'd in the second Part of *M. P. p.* 290, to signify Going out, and Coming in: So Circulation. I observ'd, the Word was but seldom us'd in *Hebrew* under that Root, and in that Sense, except for a Sheep or Lamb, the Emblem which in those Days were folded, went out, and came in; and that the neighbouring Languages us'd it in that Sense. And the Word כרכר is to dance in Rays or Circles.

And my Design in that Piece, was, to shew the Meaning of the Words, in the material or philosophical Sense. I am also now to consider them, where the Word admits, in a mental or spiritual Sense, and shew the Evidence for that Sense. If גר be an Inhabitant, the Sense to the Mind is one, known in the strongest Sense, a Person that one is acquainted with, or knows intimately. They have placed this Word under נכר, which with the ל the Prefix, is to be a Stranger; so unknown, or to be ignorant: But the Word גר is frequently us'd for a Native, Neighbour, or one known. So the Lamb, from its going out, and coming in, and being known. Tis us'd several Times for the Act of the Mind; to know, to understand. I must confess it would, at first Sight, look more natural, to make this the *Aleim* of Knowledge; but by the Evidence, it seems to me, they intended to comprehend the *Aleim* they knew, they were conversant with, intimately acquainted, as they were with these Agents and their Powers, which could not be disputed. Yet the *Aleim*, which are frequently said by another Word to be known to *Israel*, very frequently asserts, not, that these Agents, which they call'd their *Aleim*, were Strangers

gers to them, or that they did not know them; but that the *Israelites* did not know, had not experimentally known these Agents to be *Aleim*; and, if you please, that they were also ignorant *Aleim*: For there is but one other Sense it can be put in, that is, the *Aleim* of Strangers; and they were not so, because they were, and are call'd, the *Aleim* of that Land: And their being the *Aleim* of Strangers, had been no Objection, if there had been no other. It has been often said, that the true *God*, *Jehovah*, is to be known by his Works, this System; but the first Step to Religion was, to know that there was another Essence, with Powers besides these. The next was, to know whether those Agents, or these which they knew intimately, was the Original; the *Jehovah*, the Essence existing; and consequently, which was created and dependent. Every Bladder-headed Fellow, who could never discover what the second Causes or Agents which act here, were; much less how they acted or produced even the smallest Effect, and were continually guessing and setting up imaginary Powers, and puzzling themselves to tell you how they must effect what we see perform'd in Matter; could tell you, he knew there

was a *God*, and what Sort of a Being He must be; when even in telling his Story of either, he shews, he knew nothing of either of them. This could never be known by any Power in Man, without supernatural Evidence, by Revelation and Manifestations, at first; or by what is most fully recorded for us by *Moses*: He had delegated Power to make all the Earth know which was *Jehovah*, by commanding and controlling the Powers and Actions of these mechanical Agents, explain'd as far as was necessary at the Beginning, in the *Essay* to the *N. H.* of the *Bible*, *p.* 135, *& seq.* This settled, the next Step, as the Case stood with fall'n Man, was to know whether there were any *Aleim*; and if there were, which were the *Aleim*, which were in a temporal Sense, to deliver those who were in Slavery here; put them into Possession of Estates, and protect them: In a spiritual Sense, to redeem them from the Slavery to Sin, by Rebellion and worshipping the Agents here, and put them into Possession of their spiritual Estate. This was proved by the Evidence *Moses* gave, in delivering the *Israelites* out of Slavery from *Pharaoh*, and from the *Aleim* of *Egypt*; by the Miracles perform'd at the Mount; by renewing the Covenant

Covenant with them there; by the ſupernatural Repreſentation or Appearance of the *Aleim*, and by *Joſhua*'s putting them into Poſſeſſion of *Canaan*; explain'd jointly with the other in the ſaid *Eſſay*, and mention'd in *M.—ſine P. p.* 119. This ſettled right, Obligations, Love, Repreſentations, Services, *&c.* follow'd. This ſettled wrong upon theſe Agents here, imaginary Obligations, &c. followed. The whole Affair of the falſe and true Religion was determin'd by this Evidence, on the Side of the Heathens, by the Powers and Actions they knew were in the Names, and by imagining there were ſtill greater Powers in them. On the other Side, by the Powers in, and Actions of, other Agents, which they ſaw control'd the Powers in, and Actions of, the Names. The Evidence by what we in this Senſe call Miracles, and the Claims and Expoſtulations thereupon to the then People, are inſerted in innumerable Places, *negatively*, againſt the falſe *Aleim*; and, *affirmatively*, for the true ones, under this and other Words, and in various Manners: And the Predictions or Promiſes that *Jehovah* ſhould be more fully known, that the *Aleim* ſhould perform the Covenant, and be the *Aleim* of the whole Earth, towards

the latter End of the Prophets, are frequently inserted, and under this Word, compounded with the highest Word which could be writ. These, by Name and Representation, were prophetically exhibited to Sense with the Man taken in at the Fall, and in the Captivity, supernaturally, and by Direction, represented in Images or Similitudes, tho' then veiled, not to be seen but only by the High Priest; to shew, that when they should have perform'd the Covenant, and discharge the Obligation of the Name *Aleim*, they should, in the Sense of this Word, dwell among us, go in and out amongst us, be intimately known, visibly, and by their Operation, to every one, as the Names are. *John* viii. 28, *When ye have lift up the Son of Man, then shall ye know that I am.* This was express'd by the Veil of the *S. S.* being rent; and that Representation expos'd to View at the Moment that Mystery was manifested, and the Engagement compleated. So *John* xiv. 23, *If a Man love me, he will keep my Words, and my Father will love him; and we will come unto him, and make our Abode with him.* Ver. 17, *Even the Spirit of Truth —— for he dwelleth with you, and shall be in you. John* x. 14, *I am the good Shepherd, and know my Sheep,*

and

and am known of mine. The Prohibitions, *&c.* against unknown *Aleim, Gen.* xxxv. 2, *Put away the strange Aleim.* Deut. xxxi. 16, *This People will rise up, and go a whoring after the Aleim of the Strangers of the Land.* xxxii. 12, *No strange God with him.* Josh. xxiv. 20, *If ye forsake* Jehovah, *and serve a strange* Aleim. Ver. 23, *and now put away the strange* Aleim *which are among you.* Jud. x. 16. 2 Chron. xiv. 3, *He took away the Altars of the Unknown, and the High Places.* ibid. xxxiii. 15. *He took away the unknown* Aleim, *and the Idol out of the House of* Jehovah. Ps. lxxxi. 10, *There shall not be* אל זר *a strange God in thee: Neither shalt thou worship* אל נכר *the unknown God.* Jer. v. 19. *As ye have forsaken me, and served strange Gods in your Land; so shall ye serve* זרים *Strangers in a Land that is not yours.* viii. 19. *Why have they provoked me to Anger with strange Vanities.* Mal. ii. 11. *And married the Daughter of a strange* אל *God.* So under the Word ידע Deut. xxix. 26, and xxxii. 17, Aleim *they have not known them.* Jer. vii. 9, אחרים Aleim, *whom ye have not known.* ibid. xix. 4, *And have burnt Incense in it to other Aleim, whom neither*

they nor their Fathers have known. Dan. xi. 38, *And a God whom his Fathers knew not.* Hos. xiii. 4, *Thou shalt know no Aleim besides me.* Upon *Pharaoh's* answering, *Exod.* v. 2, *Who is* Jehovah, *that I should let* Israel *go? I know not Jehovah, &c.* and the *Israelites* having almost lost that Knowledge, the Miracles were perform'd to convince them, and determine that Point; and to the *Israelites*, that he was their *Aleim*, as *Exod.* vi. 7, x. 2, xvi. 12, *And ye shall know that I am* Jehovah, *your* Aleim. Ibid. vii. 17, *In this shall ye know that I am* Jehovah. Ibid. ix. 16, *That my Name may be declared throughout all the Earth.* Ibid. xiv. 4, 18, *That the Egyptians may know that I am* Jehovah. So upon the Mount, *Deut.* iv. 35, *Unto thee it was shewed, that thou mightst know that* Jehovah *He is* Aleim, *there is none else besides him. Out of Heaven he made thee to hear his Voice, that He might instruct thee; and upon Earth he shewed thee his great Fire, and thou heardst his Words out of the midst of the Fire.* Exod. xxiv. 10, *And they saw the* Aleim *of Israel* — *Also they saw the* Aleim, *and did eat and drink.* Exod. xxix. 45, *And I will dwell amongst the Children of*

of Israel, and will be their Aleim; *and they shall know that I am* Jehovah *their* Aleim, *that brought them forth out of the Land of* Ægypt, *that I may dwell amongst them: I am* Jehovah *their* Aleim. The Heathens are said not to know *Jehovah. Psal.* lxxix. 6, *The Heathen that have not known thee.* Isai. lv. 5. *Thou shalt call a Nation thou knowest not; and Nations that knew not thee.* Jer. x. 25, *The Heathen that knew thee not.* Tho' all the Miracles were to determine these Points, when they were forgot or ceas'd, the Notions of these Powers, which which were always present and known, prevail'd. Hence Complaints; *Jos.* xxiv. 31, *And Israel served* Jehovah *all the Days of* — *which had known all the Works of* Jehovah. So *Psal.* xlviii. 3; *God is known in her Palaces for a Refuge. Ib.* lxxvi. 2, *In Judah is the Aleim known.* Dan. xi. 32, *But the People that do know their* Aleim *shall be strong.* So *Jer.* ix. 3, *And they know not me, saith* Jehovah. ver. 6, *They refuse to know me, saith* Jehovah. Hos. iv. 1, *Nor Knowledge of the* Aleim *in the Land.* v. 4, *They know not* Jehovah. Because the *Jehovah* or *Aleim* could not then be so familiarly known, the

the divine Writers use not ידע but ידע, for knowing by these Actions; but they use Words very near it, as dwelling there, &c. So I *Reg.* viii. 53, *That all People of the Earth may know thy Name to fear thee, as do thy People Israel.* ver. 60, *That* Jehovah *is* Alcim, *and that there is none else. Ib.* xviii. 36, 37, xx. 13, 28, 2. *Reg.* xix. 19, 2 *Chron.* vi. 33, *Isai.* xxxvii. 20. So *Psal.* xlvi. 11, *Be still, and know that I am* Alcim. lxxxiii. 19, *That Men may know that thou, thy Name is* Jehovah *alone.* c. 3, *Know that Jehovah He is* Alcim. Isa. xlix. 26, lx. 16, *And all Flesh shall know that I* Jehovah *am thy Saviour and Redeemer, the Mighty One of Jacob.* Ib. liii. 6, *Therefore my People shall know my Name.* Jer. xxiv. 7, *And I will give them a Heart to know me that I am* Jehovah, — *and I will be their* Alcim. *Ib.* xxxi. 34, *And they shall teach no more—saying, know the Lord, for they shall all know me.* Hos. ii. 20, *I will even betroth thee unto me in Faithfulness, and thou shalt know* Jehovah. *Ezekiel* repeats, perhaps fifty Times, *And they shall know that I am* Jehovah. *Isai.* xix. 21, *And* Jehovah *shall be known to Ægypt and the Ægyptians shall know* Jehovah *in that Day*

Day, &c. They express the Value of this Knowledge. *Psal.* xci. 14, *I will set him on high because he has known my Name.* Prov. ii. 5, *And thou shalt find the Knowledge of the* Aleim. Jer. ix. 24, *But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the* Jehovah, *&c.* And as all Sacrifices were but to represent one Act of the *Aleim*, and preserve the Memory of it till it was accomplished; so *Hos.* vi. 6, *The Knowledge of the Aleim more than burnt Sacrifices.* As the Heathens thought there was Knowledge in this or their *Aleim*, so they were not willing to allow that to the true *Aleim.* So *Job.* xxii. 13, *And thou sayest, how doth God know? Can he judge through the dark Cloud? Thick Clouds are a Covering to him that he seeth not, and he walketh in the Circuit of Heaven.* Psal. xxiii. 11, *And they say, How doth the* Aleim *know, is there Knowledge in the most High?* Isai. xxix. 15, *Who knoweth us?* So the Prophets claim this, 1 *Sam.* ii. 3, *A God of Knowledge is* Jehovah, *Imaginations shall not be established.* Job xxxvii. 15, *The wonderful Things of him that is perfect in Knowledge.* Psal. cxxxix. 1, *O* Jehovah, *thou hast searched me and known*

known me, &c. And the *Aleim* puts a Test to the Knowledge and Power of these Agents. *Isai.* xli. 21, *Produce your Cause, saith* Jehovah, *bring forth your strong Reasons, saith the King of Jacob. Let them bring them forth and shew us what shall happen, let them shew the former Things what they be, that we may consider them, and know the latter End of them: Or declare us Things for to come. Shew the Things that are to come hereafter, that we may know that ye are* Aleim. *Yea, do good or do evil, that we may be dismay'd, and behold it together.* Our Wisdom-mongers, who never went further than *Rome* or *Athens* for their Ware, would fain have it accounted a Difficulty to find out who it was that was the unknown God there, explain'd in the second Part of *M. P. p.* 17. because it looks a little strange, that those who knew nothing, could teach others to be so vastly wise. This Word is found 2 *Chron.* xxxv, 20, *Isai.* x. 9, compound with another, כרכמשו

If the Reader examine the Roots כר or כרה *to go round and round*; נכר *unknown, strange*; and הכר *to know and acknowledge*; he will perhaps find that Mr. *H.* puts under כר what properly belongs to הכר.

גלגל

EXpain'd in the ſecond Part of *M. P. p.* 515. This in Fluids expreſſes rolling forward and backward, irradiating outward and inward, circulating. Many Places and Perſons took their Names from this Word, and among the reſt *Gallily*, from whence they called *Chriſt* and *Chriſtians Galileans.* The Worſhip of the Names under this Form of Motion is deſcribed, and the Worſhippers threaten'd, *Hoſ.* ix. 15, *All their Wickedneſs is in Gilgal, ſo there I hate them. Ib.* xii. 11, *Is there Iniquity in* Gilead? *Surely they are Vanity; they ſacrifice Bullocks in* Gilgal: *Yea their Altars are as Heaps in the Furrows of the Fields.* Amos v. 5, *Nor enter into* Gilgal, *for* Gilgal *ſhall ſurely go into Captivity.*

אלה מעזים

MEntion'd, *Dan.* xi. 38. 39. And there were Images or Statues to this

this Power, mention'd *Ezek.* xxvi. 11. The Word signifies *M. Virtue, Fortitude* — Strength, Power, Ability, with a ב prefixed the Instrument of Force, *&c.* which the Heathens attributed to the Names, and which they have by the Motions abovemention'd. This is attributed to them, and challenged from the Names, 1 *Chron.* xvi. 26. *For all the* Aleim *of the People are Idols; but* Jehovah *made the Names— Strength and Gladness are in his Place; give unto* Jehovah *Glory and Strength.* From יפר, *Psal.* cli. 1, *Praise him in the Expansion, his Strength.* So from פרש. *Ps.* lxviii. 35. *Ascribe the Strength to the* Aleim; *'tis his Strength in the Æthers.* From the Spirit, *Ps.* lxviii. 26. *And by his Power brought in the South Wind.* From Thunder, *Ps.* lxviii. 34. *Lo, he doth send out in his Voice, the Voice of Strength.* From Sounds, 2 *Chron.* xxx. 21. *Singing with Instruments of Strength unto* Jehovah. Psal. lix. 17. *I will sing of thy Power—unto thee O my Strength will I sing.* Ib. lxxxi. 2. *Sing aloud unto the Aleim our Strength.* Ib. cxviii. 14. Isa. xii. 2. *Jah.* Jehovah *is my Strength and my Song.* From the Force communicated from the Names to the Rocks. *Ps.* xxxi. 3, *Be thou to me a Rock*

Rock of Strength. From this so communicated to the Sea. *Prov.* viii. 28. *When he strengthen'd the Fountains of the deep.* Psal. lxxiv. 13, *Thou didst divide the Sea by thy Strength.* Isa. xliii. 16, *Thus saith* Jehovah *which maketh a Way in the Sea, and a Path in the mighty Waters; which bringeth forth the Chariot and the Horse, the Army and the Power.* So for his Ark and Sanctuary, or what was represented there. 2 *Chron.* vi. 41. *Ps.* cxxxii. 8, *And the Ark of thy Strength.* Ps. lxxviii. 61, *And delivered his Strength into Captivity, and his Glory into the Enemies Hand.* Ib. xcvi. 6, *Strength and Beauty are in his Sanctuary.* Exod. xv. 13. *Thou didst bring them by thy Strength unto thy holy Habitation.* Dan. xi. 31. *They shall defile the Sanctuary of Strength.* Hence Martin. Lex. Mausim. R. Solomon *expounds this God to be the God the Cherubim.* So from Strength communicated to People, Horses, Instruments, *&c.* in War, *Isa.* xlii. 25, *He hath poured upon him the Fury of his Anger, and the Strength of War.* That being ascribed to this Power. *Dan.* xi. 38. *And to the God of Forces, in his Stead, shall he give the Glory; even to a God whom his Fathers knew not shall he give the Glory,*

in

in Gold and Silver, and in precious Stones, and in the desireable Things; thus shall he do in the most strong Holds, with a strange God whom he shall acknowledge. Pag. — *makes Mars to be the Name of the Idol.* Reclaimed as above, *Ps.* xxiv. 8, Jehovah *strong and mighty*, Jehovah *mighty in Battle.* Nah. i. 7, Jehovah *is good*, למעוז *a strong Hold in the Day of Trouble, and he knoweth them that trust in him.* Eze. viii. 22. *His Power and his Wrath is against all them that forsake him.* Ps. lxxvii. 15, *Thou hast declared thy Strength among the People.* Ib. lxxxix. 11, *Thou hast scattered thine Enemies with thy strong Arm.* Ps. xviii. 18, *He delivered me from my strong Enemy.* Ps. xxviii. 6. Jehovah *my Strength and my Shield.* lxi. 4, *A strong Tower from the Enemy.* Jer. xvi. 19, Jehovah *my Strength, and my Fortress and my Refuge.* Job. xii. 16, *With him is Strength and Solidity.* Ps. xciii. 1, Jehovah *is cloathed with Strength, he has girded himself.* Isa. li. 9, *Awake, put on Strength.* Ps. cv. 1. *Seek* Jehovah *and his Strength.* ib. lxviii. 36. *That giveth Strength and Power unto the People.* 1 Sam. ii. 10. *And shall give Strength to his King.* Psal. cx. 2, Jehovah *shall send the Rod of thy Strength.* Ib. cxl. 8. Jehovah,

hovah *the Lord is the Strength of my Salvation.* Isai. xlv. 24. *In* Jehovah *have I Righteousness and Strength.* Ib. xlix. 5. *And my* Aleim *shall be my Strength.* A Goat was the Emblem of this Power, and a Bird call'd *Halietus, Aquila Marina.* And there were several Places and Persons call'd by this Name.

בית און

EXplain'd in the second Part of *M.P.* *p.* 280. The Word expresses Strength, frequently the Strength employ'd in begetting, or in the Firstborn. They make that in *Egypt* the same as *Bethshemosh Heliopolis*, the Strength, the Ruler in this System. But as עוה or עון by being a Word, for what made Man fall, became a Root for Iniquity; so by this the principal Object in this System being worshipp'd, perhaps it became a Root of Falsity, *&c.* 'tis join'd with the Calves, *&c.* I shall add, *Hos.* iv. 15, *Let not* Judah *offend—neither go ye up to* Bethaven. *Ib.* v. 8, *Cry aloud at* Bethaven, *&c.* Amos v. 5, *And* Bethel *shall come to* און *nought.* Zach. x. 2, *For the Idols have spoken Vanity.* Hos. xii. 4, *And in the*

Strength of his Birthright, he was the Prince of the Aleim.

בעל גד
מגדל גד
גד

THE first mention'd, *Jos.* xiii. 5, the second, *Jos.* xv. 37, the third, *Isai.* lxv. 11. The Word signifies to gather together, to consociate; and as the Object of Worship, is a general Name for the consociated, concurrent and efficient Powers in the Names, and is another Word for all the *exercitus* of the Names. Some attempt to construe this Word *fortune, felicity*; others *Jupiter*, &c. But I can find no Authority for any of them. Indeed it was the same Matter with some of the Powers which they call'd *Jupiter*; but what the Word *Jupiter* means is not easy to clear. 'Tis likely they confounded it with גד *Dux*, so who declares, shews, *&c.* By the Services we find paid, they acknowledged that these concurrent Powers gave them Provision, and 'tis likely sometimes Plenty, so they might call that Felicity. The Service, *Isai.* lxv. 11, *that prepare a Table* לגד *to that Host.* Table in

in this Sense is an Altar, as *Mal.* i. 7, 12. so *Prov.* ix. 2, *She hath also furnish'd her Table. Ezek.* xxiii. 41, *And a Table prepar'd before it, whereupon thou hast set mine Incense and mine Oil.* 1 Cor. x. 21, *Ye cannot be Partakers of the Lord's Table, and the Table of Devils.* Attributed to God, *Ps.* xxiii. 5. *Thou preparest a Table before me in the Presence of mine Enemies.* The Word גדד, is also us'd for a Troop or Host of Soldiers, and as these Powers gave them the Strength, the Force they had, and as they imagin'd, they could upon Occasion give them more: 'Tis reclaim'd, *Job.* xxv. 3, *Is there any Number of his Troops?* 2 Sam. xxii. 30, *for by thee have I broken a Troop*, and *Ps.* xviii. 30. A Goat is call'd גדי, which 'tis likely was an Emblem. There were several Places and Persons call'd by this Name.

בית גברים

MEntion'd, *Neh.* iii. 16, The meaning of the Word is the mighty Ones, and by Consequence those who excel in Might, must have Dominion, *&c. C. Rabb. & Cabbal.* " It is an Epithet of

God, and signifies the very *God* in whom is all Power. גבריאל *Arab.* which the *Arabians* will have to be the Holy Ghost.* *p.* 533. This is allow'd to the three Names they attributed it to, and 'tis reclaim'd from them. 1 *Chron.* xxix. 11, *Thine* Jehovah *is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in the Names and in the Earth is thine*, &c. 2 Chron. xx. 6. Jehovah Aleim——*Art not thou* Aleim *in the Names, and rulest not thou over all the Kingdoms of the Heathen; and in thy Hand is there not Power and Might?* &c. *Ps.* ciii. 19, Jehovah *hath prepared his Throne in the Names*——*Bless* Jehovah, *ye his Agents that excel in Strength*——*all ye his Hosts, ye Ministers of his that do his Pleasure.* From the *Shemosh*, Jud. v. 31. *Ps.* xix. 6, *As the Solar-Light when it cometh forth in its Strength.* From them in Thunder, *Job.* xxvi. 14, *But the Thunder of his Power, who can understand?* From them in Voice, *Ps.* xxi. 14, *And praise thy Power.* Ib. cvi. 2, *Who can utter the Powers of* Jehovah. Ib. clxv. 4, *And shall declare thy Powers.* ver. 11, *And talk of thy Power.* Ib. cl. 2. *Praise him for his Powers.* From *the Names* communicated to the Mountains,

Ps.

Ps. lxv. 7, *Which by his Strength set fast the Mountains, being girded with Power.* From them to the Sea, *Ps.* lxvi. 6, *He turned the Sea into dry Land. They went through the Flood on Foot. There did we rejoice in him. He ruleth by his Power for ever.* From them to Men, *&c.* In War, *Jer.* xxxii. 21, *And hast brought forth thy People* Israel *out of the Land of* Egypt *with Signs and with Wonders, and with a strong Hand, and with a stretched out Arm, and with great Terror.* Ps. cvi. 8, *He saved them for his Names sake, that he might make his mighty Power be known.* Isai. xxviii. 6, *In that Day shall the Lord of Hosts be for —— and for Strength to them that turn the Battle to the Gate.* Exod. xvii. 11, Moses *held up his Hand, and* Israel *prevailed.* Ps. xxiv. 8, Jehovah *strong and mighty,* Jehovah *mighty in Battle.* Isai. lxii. 13. Jehovah *shall go forth as a mighty Man; he shall stir up Jealousy like a Man of War.* Jud. v. 13, Jehovah *made me have Dominion over the mighty.* Psal. lxxi. 18, *With him are Wisdom and Strength.—Until I have shew'd thy Strength unto this Generation, and thy Power to every one that is to come.* Deut. iii. 24, *Thou hast begun to shew— For what* Aleim *is there in the*

Names or in Earth that can do according to thy Works, and according to thy Might? Deut. x. 17, *For* Jehovah *your* Aleim *is* Aleim *of* Aleim, *and* Lord *of* Lords, *a great God, a mighty and a Terrible*, &c. *Neh.* ix. 33, *Now therefore our God, the Great, the Mighty, and the Terrible God, who keepest Covenant and Mercy.* Job. xii. 13. *with him are Wisdom and Might.* Jer. x. 6. *Thy Name is great in Might.* Dan. ii. 20. *Wisdom and Might are his.* ver. 23, *Who hast given me Wisdom and Might.* In Descriptions and Attributes of *Christ*, *Ps.* xx. 7, *The saving Strength of his Right-hand.* Ib. lxxxix. 20. *I have laid help upon one that is mighty.* Jer. xxxi. 32. *A Woman shall encompass a mighty one.* Isai. ix. 6, *Unto us a Child is born—and his Name shall be call'd—the mighty God.* ver. 21, *The Remnant shall return—unto the mighty God.* Ibid. xi. 1, *There shall come forth a Rod out of the Stem of* Jesse—*and the Spirit of* Jehovah *shall rest upon him. The Spirit of Wisdom and Understanding, the Spirit of Councel and Might*, &c. *Dan.* ix. 27, *And he shall confirm the Covenant* (make the Covenant prevail.) *Zeph.* iii. 16, *In that Day it shall be said to* Jerusalem—Jehovah *thy* Aleim, *in the Midst of thee is mighty;*

he

he will save. Zech. x. 12, *And I will strengthen them* (make them prevail) *in* Jehovah. Zech. xiii. 7, *Against the Man* (the Mighty One) *that is my Fellow.* Several Persons took their Names from this.

בתים רבים

MEntion'd, *Amos* iii. 15, and I think, *Cant.* vii. 4. to make it Sense. This Word expresses, great in Number, in Quantity, in Duration, in Powers, in Perfections, from any Degree, even to Infinite, or beyond Expression. 'Tis us'd for the *Aleim. Esdr.* v. 8, *We went into the Province of* Judea, בית אלהא רבא *to the House of the Great God.* . . We have no Noun for this in our Language. The *Chaldeans* render it *magnates*, it expresses Magnificence, Amplitude; and it is apply'd to that inexpressible Condition, that as in the Shadow which was their Object, it dwells in each of the three Persons. *John* i. 16. *Eph.* i. 23. *Col.* i. 19. *Ibid.* ii. 9, *For in him dwelleth all the Fulness of the Godhead Bodily.* I cannot in this Compass attempt this; I intend it, a further Consideration. I shall let it

ſtand here as they render it. So 2 *Kings* vi. 16, *They that be with us are* רבים *mighty*. Neh. ix. 19. Iſai. xix. 20, *He ſhall ſend them a Saviour and a great one, and he ſhall deliver them*. Ib. liii. 12. *Therefore will I divide him a Portion with the Great, and he ſhall divide the Spoil with the Strong, becauſe he emptied out his Body unto Death: And was numbered with the Tranſgreſſors, and bore the Sin of many, and made Interceſſion for the Tranſgreſſors*. As the Verb is us'd to make great in Number, *&c.* ſo to multiply; that Power is reclaim'd, *Gen.* i. 22, *Be fruitful and multiply*. ver. 28, *Be fruitful and multiply*. Ib. viii. 17, *And be fruitful and multiply*. Ib. xvi. 10, *I will multiply thy Seed exceedingly, that it ſhall not be number'd for Multitude*. Ib. xxii. 17, xxvi. 4, *In multiplying, I will multiply thy Seed as the Stars of Heaven, and as the Sand which is upon the Sea Shore*. Ib. xlviii. 16, *Let them grow into a Multitude in the Midſt of the Earth*.

בית אל ברית
בעל ברית

THE first is mention'd, *Jud.* ix. 46. the second Ver. 4. and in the second Part of *M. P. p.* 277. the Word אל has been explain'd at *p.* 326. The Itradiator the Names which they call'd God. The Word בעל is also a general Word for one who Rules, and was by them apply'd to the Substance of the Names, each with the Epithet ברית. As the Purport of ברית is a Matter of the utmost Importance, and in Contest between the apostate *Jews* and us, and as we cannot expect to find it fairly translated; though it deserves and requires a Volume to set it, and the Words and Things which are join'd with it, or depend upon it, right, I cannot pass it, I must make a short Attempt. They have translated the Word Covenant, which, gives no expressive or determinate Idea, nor have they given us any Account what they mean by it. And by making the Word substituted for the Thing promised or covenanted, to be given or granted, stand for the Words of the Promise or Covenant; they have left it uncertain what

what the Thing is. They have ſuppos'd, that this Word comes from בר *Puritas, Lux*, but have not given us the leaſt Appearance of that Root in the Idea. Whether the ת be radical, ſo this a Root, or it be only an Affix, the Idea will be the ſame. The Word is us'd in a real, and apply'd in a ſpiritual Senſe, *Jer.* ii. 22. *Though thou waſh thee with Nitre, and take thee much* בריתּ *Soap, thine iniquity is marked before me, ſays the Lord Jehovah.* The Idea here is Soap, the means of waſhing out Pollutions or Uncleanneſs, ſo making the Perſons pure and clean; in a ſpiritual Senſe, ſomething which can waſh out the Pollutions of the Soul, make it pure and clean. So *Mal.* iii. 2. *Who may abide the Day of his Coming? And who ſhall ſtand when He appears? For he is like the Refiners Fire, and like Fullers* בריתּ Berith *Soap*, &c. The Idea is the ſame here, but apply'd to an Agent, a Perſon who was to make Perſons and Things pure and clear, ſo a Refiner, a Purifier, who in a ſpiritual Senſe was to refine and to make the Souls of Men pure, clean, *&c.*

To diſcover the Meaning or Uſage of the Word throughout, we muſt conſider the Covenant between the *Aleim*, the State

State of Man, the Declaration or Promise to Man, and the Oath of Confirmation; the typical Things and Actions; the Things, Persons, and Actions typified; the Intent or Design, or what was to be effected by the Parties, or those interested in this Affair, in the best Order we can, in a short Compass.

As the ultimate End of Man was, to be fitted for the Society or Enjoyment of *Jehovah Aleim*; and as He is an *Aleim* of Purity, so it was to make Man pure, as He is pure; holy, as He is holy: And as any Pollution or Uncleanness would make Man offensive to *God*, if any such happen'd, it was to wash out, or cleanse him, from those Pollutions. And as the Names, the Emblems, are, in a lower Sense, pure, so they purifie what they are conversant with, or apply'd to: So Fire purifies Metals, *&c.* so the Light and Spirit produce or raise, and return Water; and with it wash and cleanse, or offer it to us to wash and cleanse; and by themselves dry our Bodies, and every Thing we are conversant with, and make them clean, inoffensive, *&c.*

So we suppose, as the first, nay, only Covenant, was made by *Jehovah Aleim*, for, or on Behalf of Man, who was to be created,

created, and was created pure, was, if they polluted themselves, not that they should make themselves, *in statu quo*, pure; but that the *Aleim*, on their Part, should first Typically, and afterwards Really, wash off those Pollutions; and Men, on their Part, should endeavour to avoid further Pollutions: And when so, or further polluted, they, while the Types lasted, should apply to the Person appointed, or Priest, and apply the Types to be typically cleansed and refer the Completion to the *Aleim*, to their Person, who should wash and cleanse them really. *David*, who had the Types, prays for this, *Psal.* li. 2, *Wash me thoroughly from mine Iniquity, and cleanse me from my Sin.* ver. 7, *Wash me, and I shall be whiter than Snow.* The first Offenders attempted to hide the Cause of their Pollution: The apostate *Jews* would have the Types to be sufficient to cleanse them; and the *Gentiles* thought the Names, these Agents, sufficient to cleanse them: But none, till lately, were ever so mad as to think that they could cleanse themselves.

What the Covenant was, what the Promise prior to the Types was, and what the Oath of Confirmation, before or after the Promise was perform'd typically,

CX-

expreſs'd firſt in the Word *Aleim*, already explain'd and afterwards by ſundry Declarations in words at large, was; and what ברית was, will appear by the Things Actions, and Effects in the Types, and in the Completion of them by the Perſon typified; becauſe the Covenant and Promiſe, and Oath was, to give really what was firſt, for a long Time, repreſented typically, and at laſt perform'd really.

The typical Thing or Things was, or were, one or more of the clean Creatures which were appointed for Sacrifice, and bore the Name of *Berith*, the Purifier; and the Act is expreſs'd by the Word כרת, cutting off the Life, ſlaying the Creature, or Creatures; typically the *Berith*, the Purifier: And ſo by בתר and כרת, dividing one or more of them in two Parts, to ſhew the Intereſt each Party had in him; and by עבר paſſing between the Parts, to ſhew their Conſent, *Gen.* xv. 9, *And he ſaid unto him, Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-Dove, and a young Pigeon. And he took unto him all theſe, and* יבתר *divided them in the midſt, and laid each Piece one againſt another; but the Birds divided he not.* Ver. 17. — *Behold a ſmoak-*

smoaking Furnace, and a burning Lamp, that עבר *passed between those Pieces. In that same Day* כרת Jehovah *with Abram* ברית, *cut off the Purifier* (the Emblem of the Purifier.) *Jer.* xxxiv. 18. *I will give the Men that have transgressed my* Berith, *which have not perform'd the Words of the* Berith *which* כרתו *they cut off before me, the Calf, which they cut in twain, and passed between the Parts thereof,* &c. Whether their Name of *Hebrew* came from some former Exhibition of this new Act with *Abram*, may be consider'd. Circumcision was made a Sign of this Action, and the same Word כרת as is us'd for *cutting of the Berith*, is us'd *Exod.* iv. 25, for *cutting off the Foreskin:* And if any Male were not circumcis'd, he was, *Gen.* xvii. 14, by the same Word, to be *cut off*, slain. The real and typical Acts by *Moses*, as *Vice-Aleim*, or *Steward*, *Exod.* xxiv. 4, was writing the Decalogue, or *&c.* and building an Altar, Ver. 5, by the Hands of young Men, slaying, shedding the Blood, and burning a *Holocaust*, and זבח M. "To cut the Throat, behead, kill a Sheep or other Animal which is eat upon account of Sacrifice" — sacrificing Sacrifices of Peaces to *Jehovah* of young Bulls: And Ver. 6, by his own Hands sprinkling half of their Blood upon the Altar. Ver. 7, Reading

ing the Decalogue, or *&c.* which he call'd the Book of the *Berith*, to the People; and hearing or receiving their Consent. Ver. 8, Sprinkling the other Half of the Blood upon the People, and saying, *Behold the Blood of Berith* (the Blood of the Bulls, the Type of the Person; and the Blood, the Type of the Blood of *Berith*, the Purifier) *which* Jehovah כרת *cutteth off* (slayeth) *with you upon* כל־הדברים האלה. ..... Sacrifice was a continued Reiteration of this Act, and many of the Sacrifices represented this Person, as *Psal.* l. 5, כרתי ברית *Cutting off* (slaying) *my Purifier in Sacrifice.*

SALT, which purifies the choice Metals in the Fire, and preserves Flesh, *&c.* from Corruption, Offensiveness, *&c.* gives a Relish to it in Food, and perhaps, inwardly, contributes to cleanse our Bodies; was to be added to the Emblem of this *Berith*, when sacrificed, *Levit.* ii. 13, *And every Oblation of thy Meat-Offering shalt thou season with Salt: Neither shalt thou suffer the Salt of the Berith of thy* Aleim *to be lacking from thy Meat-Offering. With all thine Offerings thou shalt offer Salt.* Numb. xviii. 19, *It is a Berith of Salt for ever.* Ezek. xliii. 24, *And the Priests shall cast salt upon them, and they shall offer them up for a burnt Offer-*

ing unto Jehovah. Mark. ix. 49, *And every Sacrifice shall be salted with Salt.*

As Words substituted for Things spoken or written, are the Representatives of the Things, so of Actions, Emblems and Persons: If the Words of the Covenant, on the Part of *Jehovah*, were in Substance, that he would appoint Persons or Priests, to initiate, and who, at certain Times, and upon certain Occasions, by Washings, Purifications, Lustrations, sweet Savours, slaying Sacrifices, offering them, sprinkling with Blood, *&c.* should purify the People typically, call'd *Numb.* xxv. 13, *The Berith of an everlasting Priesthood*, Neh. xiii. 29, *The Berith of the Priesthood*; and at the End of these Types should send and cut off the real *Purifier*; and on the Behalf of the People initiated, that they should have no other *Aleim*, and perform the typical Rites and Precepts: And as exhibiting these typically, was performing the Covenant; so the Writing which *Moses* call'd the Book of the *Berith*, or as they are call'd *Exod.* xxxiv. 28, *The Words of the Berith, the ten Commandments.* Deut. xxxiv. 1, 9. 2 Reg. xxiii. 2, 21. 2 Chron. xxxiv. 30, 31. As the Bill of Divorce is call'd *Deut.* xxiv. 1. 3, *Isai.* l. 1, *Jer.* iii. 8, *A Bill of* כריתת *Divorce.* Deut. xxviii. 61, *The Book of the* התורה *Law* &c.

&c. *Jer.* xi. 2, 3, 6, 8. The Words of the *Berith* may be call'd a Description of, or of the Terms of the Purification. There is nothing like a written Covenant, except *Neh.* ix. 38, and the Word *Berith* is not us'd there: So the emblematical Representation of this Purifier was also upon the Ark, 2 *Chron.* vi. 11; and the Tables, which are call'd *Deut.* ix. 9, *the Tables of Berith*; and 'tis likely the Counterpart, or what *Moses* writ first, and the *Pentateuch* was in it: So it was call'd the Ark of the *Purifier*. At every distinct Grant, as first of Lives and Estate, next to prevent more Destructions, next at giving them the Land of *Canaan*, &c. this was exhibited: And it was by virtue of this Purification, and of their being purified, that they were qualified to receive and enjoy those Grants; and Pollutions forfeited several of them. But still *Berith* is not a Covenant, but signifies that which makes or keeps something free from Pollutions, clean, pure, so eligible; as an Agent, the Purifier; as an Action, Purification; as a Patient, that purified; as a Type, the Representation of the Agent, and Manner; as a Description, the Terms. This is also to qualify us to accept and enjoy hereafter.

We have no Word for the Covenant made before the World, but *Aleim*: The Promiſes, References and Conditions, made, declared, ſworn to, or executed ſince, ſhew that it was to give us, and cut off a *Berith* for us. So that, or the Exhibition of that Purification typically, or the Purifier and the Action, was the Condition or Conſideration of every Promiſe, Grant or Agreement. When the Promiſe on *God's* Part was abſolute, that was the whole and abſolute Conſideration, *viz.* That he gave them a Purifier which made them clean; and they, at that Time, accepted of, or came into, that Purification. If the Promiſe was conditional, the Conſideration of making it was, that *God* exhibited, and they accepted, that Purification: And in Conſideration of the Benefits of that Purification, they were to become ſubject, and perform certain Conditions, whereby they ſhould keep themſelves clean, or reiterate that Purification to cleanſe them, and keep themſelves in a Condition to hold or receive the Benefits of that Promiſe. So that Conſideration, the *Berith*, upon which each Promiſe or Grant was made, is the Thing refer'd to more frequently than either the Promiſe, or Grant, or Oath. So the Purification which

which you exhibited and I accepted, when I promis'd or granted the Continuance of Days and Nights, *&c.* So the *Berith* which he cut off with or for *Abram*, *David*, &c. Whether Men who enter'd into Agreements, made this Purification the Consideration of the Terms of their Friendship, or *&c.* may be consider'd.

When the Types began to grow old, and the Person who was to finish at once, for ever, what was typified, drew near, 'tis said, *Psal.* xxv. 14, *The Secret of the Lord is with them that fear him, and he will shew them his Purifier.* Psal. xl. 6, *Sacrifice and Offering thou didst not desire.——Then said I, Lo! I come*; at large, Heb. cap. x. Psal. lxxxix. 3, *I have cut off a Purifier for my Elect.* So Isai. lv. 3, lxi. 8, ברית עולם אכרות להם *I will be cut off the everlasting Purifier for them.* So Jer. xxxi. 31, כרתי *I will cut off*——ברית חדשה *a new Purifier, not according to the Berith, which I cut off with their Fathers.* Isai. xlii. 6, xlix. 8, *and give thee* לברית *for a Purifier of the People, for a Light to the Gentiles*, Mal. iii. 1, *And* מלאך הברית *the Performer of the Purification, whom ye delight in, behold he shall come*; Expressly Dan. ix. 26, יכרת משיח *the anointed One shall be cut off,*

but not for himself——*and* הגביר *he shall confirm the Purification* (make it powerful, effectual) *with many in one Week; and in the Midst of the Week he shall cause the Sacrifice and Oblation to cease.* Dan. xi. 30, *Berith of Holiness.* John xi. 50, xviii. 14. *Nor consider that it is expedient for us, that one Man should die for the People, and that the whole Nation perish not.* So the Blood was his Blood: So speaking to the Divinity, concerning the Humanity, *Zach.* ix. 11, *As for thee, by the Blood* בריתך *of thy Purifier.* So *Mat.* xxvi. 28, *For this is my Blood of the New Purification, which is shed for many, for the Remission of Sins.* John. xiii. 8, *If I wash thee not, thou hast no Part with me.* Heb. ix. 19, *Moses*—*took the Blood of Calves*—*and sprinkled both the Book and all the People, saying, This is the Blood of Berith, which God hath enjoin'd unto you.* ver. 26. *But now once in the End of the World hath he appear'd, to put away Sin, by the Sacrifice of himself.* Apoc. i. 5, *And washed us from our Sins, in his own Blood. ib.* vii. 14, *And have wash'd their Robes, and made them white in the Blood of the Lamb.*

So as *Salt* was to be added, what was signified by it, *Mat.* v. 13, *Ye are the Salt of the Earth — Ye are the Light of the World. Mark* ix. 50, *Have Salt in your selves.* Col. iv. 6, *Let your Speech be alway with Grace seasoned with Salt.*

The next Question is, Why we find the Epithet of בריה, the Purifier, added to these Names? In order thereto, and to shew the Reasons for reclaiming this Attribute, we must state the Case. The Persons in *Jehovah* had enter'd into a Covenant in Favour of Men, before they were form'd, That in case Man fell, and repented, those Persons would send and cut off a Purifier for them, and such of their Race as accepted of the Terms: And after the first Man had deserted, rebell'd, and put himself under the Protection of the Names, and so had forfeited, and afterwards repented, the Promise of a Purifier was made, and the Manner exhibited. And when some of his Posterity had relaps'd, for which the Race, except one Family, and the Earth was destroy'd, and the Earth reform'd; upon the Representation of that Purification by *Noah*, the *Aleim* was pleas'd to make a Promise of a Suspension, not from Death, but that the Earth and Man should no more

be destroy'd in that Manner: That Day, Night, Seasons, *&c.* should continue as long as the Earth. And after another Relapse, was pleas'd to exhibit and renew the first Terms of Purification with, and limit the Completion of it, to the Seed of one Family; with an Addition to possess them of an Estate, to be held upon Condition, that they should not revolt, and that they should avoid other Offences; which was upon several Occasions exhibited and renew'd. And as that Family was soon after to be in Captivity, was first to deliver them out of the Hands of those who kept them in Slavery: Which done, the Terms on Man's Part were then agreed to, and reduc'd to Writing, mention'd in *M.——sine P.* under the Chapter of the *Aleim.* And the next was, to destroy or drive out those who detain'd the Estate, and put them in Possession of the promis'd Land here; which was soon after perform'd. And the last, the Performance whereof was after limited to the Seed of a Branch of that Family, who was by the Effects of that Purification to deliver such of them, and of the rest of Mankind, who should come into the Terms, from the Captivity of Sin and Death; and to put them into the Enjoy-

ment

ment of the Eſtates which had been prepar'd for them, hereafter, and had by them been forfeited by their Pollutions.

The ſecond Promiſe made upon that Exhibition not to deſtroy the Earth any more by a Flood, was without Condition on the Part of Man, and has been thus far perform'd. The Promiſe upon another Exhibition of the ſame Conſideration, to poſſeſs them of, and maintain them in, the Poſſeſſion of the Eſtate of *Canaan*, was conditional; and tho' they were put into Poſſeſſion, yet that was varied, as they kept or broke the Conditions: And for breaking them in the higheſt Degree, they were finally ejected. But the firſt Covenant was made before Man, and he was no Party to it, ſo without any Condition on his Part; and was afterwards declar'd to be perform'd by one of this Family, or that Line; alſo without Condition of the Family or Line, except the one Branch; and was with all Mankind, and has, on the Part of the *Aleim* and the compound Perſon deſcribed, been fulfill'd.

Soon after the great Revolt at *Babel*, to ſerve theſe mechanical Agents, upon the Separation of the ſeveral Sects, each gave a Name to theſe Agents, conſtituted

Priests; and those Priests, on the Behalf of these insensible mechanical Agents, made a Covenant with their Votaries; and they and the People confirm'd that Covenant by Oath: And thence these created ones, as well as the Persons in *Jehovah*, were call'd *Aleim*, Beings which had, as their Priests pretended, sworn to a Covenant. The Heathens, lower down, kill'd a Swine, an unclean Creature, for their Emblem of Purificacion, or, as it has been call'd, at making a Covenant. If that Custom was early; 'tis likely it made that Creature be order'd to be held abominable, even above all other unclean Creatures, to the *Hebrews*; nay, to be made an Emblem of Pollution. And this Method of Covenanting by Oath, was also practic'd between earthly Kings and their Subjects: Hence they were also call'd *Aleim*, but with this Difference, that the *Jehovah Aleim*, and, as the Heathens thought, the Names, their *Aleim*, were to act by their respective Powers; but the *Aleim* who were Men, were to act by the Assistance of their Subjects or Soldiers. The Covenants the Priests of these Agents pretended to make for them with the People, no doubt, were ample enough, as we shall find below, by the Attributes they

gave

gave to them; and that they engag'd for many Things which these *Aleim*, with their mechanical Powers, could not perform, because they were only appointed to give Day, Night, Seasons, and their Consequences; Fruits, *&c.* But as they included Deliverance from Enemies, Victory in War, and many other Powers; nay, even that of Purification from Sin; it appears, the whole Affair of Religion, both among *Jews* and *Gentiles*, was to be purified: All their Washings, Lustrations, Sacrifices, sprinkled with Blood, *&c.* prove that. The Question here is, why they pretended to give *Baal* or *El* this Epithet? He could produce no Person to cleanse them: He could only by Water, himself Air, *&c.* purify their Bodies; and that the *Jewish* Law, in every Article, reclaim'd. It appears, the People had a Prospect of something which certainly they must know these could not give; and therefore kept up many of the Attributes of the true *Aleim*. They aim'd at the Means promis'd and exhibited by the first Revelation, and handed down by Tradition and Exhibitions, to cleanse and atone from Sin, tho' they mistook the Means, and attributed them to the Names, to Water, Blood of Beasts, *&c.* It has been

been a long Dispute among the Learned, whether the Word עבר did not imply a Purification, by passing their Children, through the Fire, *Deut.* xviii. 10. 2 *Kings* xvi. 3. xxiii. 10. 2 *Chron.* xxviii. 3. *Jer.* xxxii. 35. *Ezek.* xx. 31. Let that stand so: Tis out of Doubt, tis express'd by Words not to be question'd, they shed the Blood of their Sons to these Powers, upon this Account, *Ps.* xvi. 4, *Their Drink-offerings of Blood will I not offer.* ib. cvi. 38, *And shed innocent Blood, even the Blood of their Sons and of their Daughters, whom they sacrificed* לעצבי *to the Operators of* Canaan. *Ezek.* xvi. 36, *And by the Blood of thy Children, which thou didst give unto them:* And they burnt their Sons in Sacrifice to these Powers, nay, to *Baal* by Name. *Ps.* cvi. 37, *They sacrificed their Sons.* Jer. xix. 5, *They have built also the high Places of Baal* לשרף *to burn their Sons with Fire, for burnt Offerings unto Baal.* I have shew'd in the Introduction to *M.—sine P. p.* 291. *& seq.* that these Customs held till very lately. After any one had enter'd into the Terms of Purification with *Jehovah*, or into Covenant with the false *Aleim*, or Kings, and deserted to, or offer'd to set up other *Aleim*, the Condition by the Terms

Terms or Covenant was, that the Principals and People engag'd in those Terms or that Covenant, should put him to Death.

The Original Covenant is express'd by the Word *Aleim*: Man was no Party; 'twas made between them, *Gen.* i. 1, who created all Things. *Hos.* vi. 7, *But they like* Adam, *have transgress'd the Terms of Purification.* After the Fall, polluted sinful Man was not fit to be a Party in a Covenant with the pure *Aleim*; nor is there any Verb us'd which either expresses or implies any such Action: The Word כרת join'd with *Berith*, has no other Idea but to *cut off*: There is no mention of what is the Essence of a Covenant, a reciprocal Oath, between the *Aleim* on one Part, and Man on the other. If every Exhibition of this Purification had been a Covenant, the References to them must often have been plural, which is never found. The Benefits which accrue by that Covenant to Man, are express'd by the Promise, *Gen.* iii. 15, — *Her Seed it shall bruise thy Head, and thou shalt bruise his Heel.* So to a Family, *Gen.* xii. 3, *In thee shall all Families of the Earth be blessed. Ib.* xvii. 7, *And I will establish my Purification between me and thee and thy Seed, for an everlasting Purification.* ver. 19,

And

And thou shalt call his Name Isaac, *and I will establish my Purification with him, for an everlasting Purification. Ib.* xviii. 18, *And all the Nations of the Earth shall be blessed in him. Ib.* xxii. 16, *By my self have I sworn, saith* Jehovah—ver. 18, *And in thy Seed shall all the Nations of the Earth be blessed. Ib.* xxvi. 3, *And I will perform the Oath which I sware to* Abraham *thy Father; and in thy Seed shall all the Nations of the Earth be blessed. Ib.* xxvii. 29, *Blessed be he that blesseth thee* (Jacob.) *Ib.* xxviii. 14, *And in thee and in thy Seed shall all the Families of the Earth be blessed.* So to a Branch of that Family, 2 *Sam.* vii. 16.—*Thy Throne shall be establish'd for ever.* Psal. lxxxix. 3, *I have cut off a Purifier for my Chosen: I have sworn unto* David *my Servant: Thy Seed will I establish for ever, and build up thy Throne to all Generations. Selah.* ver. 36, *His Seed shall endure for ever, and his Throne as the Shemosh before me. Ib.* cx. 4, *The Lord hath sworn, and will not repent: Thou art an Intercessor, for ever, after the Order of* Melchizedeck. *Ib.* cxxxii. 17, *There will I make the Horn of* David *to bud.* Hos. ii. 18, *In that Day I will cut off a Purifier for them——and I will betroth thee unto me for ever.* Mich. vii. 20,

20, *Thou wilt perform the Truth to* Jacob, *and the Mercy to* Abraham, *which thou hast sworn unto our Fathers, from the Days of old.* Ezek. xvi. 8, 60. *Nevertheless I will remember my Purification with thee in the Days of thy Youth, and I will establish unto thee an everlasting Purifier.* Jer. xxxi. 31, *Behold the Days come, saith* Jehovah, *that I will cut off a new Purifier,* &c. Ezek. xxxiv. 24, *And I* Jehovah *will be their* Aleim, *and my Servant* David *a Prince among them——and I will cut off for them a Purifier of Peace.* Ib. xxxvii. 26, *Moreover, I will cut off for them the peaceable Purifier; the eternal Purifier shall be with them.* Mal. ii. 5, *My Terms of Purification was with him, of Lives and of Peace,* &c. Psal. xxv. 14, *And he will shew them his Purifier.* The Purification was to be perform'd by a Person sent; the Priest was call'd, *Dan.* xi. 22, נגיד בריח *the Declarer of the Purification,* who was the Emblem of him. *Isa.* lix. 20, *And the Redeemer shall come to Zion ——— As for me, this is the Effect of my Purification, with them, saith* Jehovah, *my Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed,*

Seed, nor out of the Mouth of thy Seeds Seed, saith Jehovah, *from henceforth and for ever.* Ib. xlii. 6, *And gave thee for a Purifier to the People, for a Light of the* Gentiles, Mal. iii. 1, *And* Jehovah, *whom ye seek, shall suddenly come—— even the Messenger* (Agent, Actor, or Performer) *of the Purification, whom ye delight in, behold he shall come, saith the Lord of Hosts.* Dan. ix. 27, *And he shall confirm the Purification* (make the Purification conquer, prevail.) The Manner of performing this Purification, *Exod.* xxiv. 8, *Behold the Blood of the Purifier.* Zech. ix. 11, *As for thee also, by the Blood of thy Purifier, have I sent forth thy Prisoners out of the Pit, wherein is no Water.* Express'd *Isai.* lxi. 1, *The Opening of the Prison to them that are bound.* See פדה at *p.* 89. *Ps.* l. 5, *Gather my Saints together unto me, those that have cut off the Purifier with me by Sacrifice.* Jer. xi. 3, *Cursed be the Man that obeyeth not the Words of this Purification.*

The second Promise was made *Gen.* viii. 22, *While the Earth remaineth, Seed Time and Harvest, Cold and Heat, and Summer and Winter, and Day and Night shall not cease.* Ib. ix. 11, *And I will establish my Purification with you; neither shall*

shall all Flesh be cut off any more by the Waters of a Flood, &c. *Isa.* liv. 9, *As I have sworn that the Waters of* Noah *should no more go over the Earth.* Jer. v. 24, *The appointed Weeks of the Harvest*, Jer. xxxiii. 20, *If you can invalidate the Purification which was by you exhibited, and I accepted, when I promised or granted the Continuation of the Days*, &c.—— *And that there should not be Day and Night in their Season.*

The additional Promise of the conditional Grant of *Canaan* was made, *Gen.* xii. 7, *Unto thy Seed I will give this Land.* Gen. xiii. 15, *For all the Land which thou seest to thee will I give it, and to thy Seed for ever.* Ib. xv. 18, *In that same Day* Jehovah *cut off a Purifier with* Abraham, *saying, Unto thy Seed have I given this Land.* Ib. xvii. 8, *I will give unto thee— all the Land of Canaan.* Ib. xxviii. 13, *The Land whereon thou liest, to thee* (Jacob) *will I give it.* Exod. xxxiv. 10, *Behold I cut off a Purifier—— I drive out before thee the* —— *Deut.* v. 2, Jehovah *our* Aleim *cut off a Purifier with us in* Horeb. So *Exod.* xiii. 5, 11. xxxiii. 1, 1 *Chron.* xvi. 16. *Ps.* cv. 11. cxxxii. 11. *Jer.* xxxii. 22. The Conditions are recited, and the chief One was, *Deut.* xvii. 2, *Man*

or

or Woman that hath wrought wickedness in the Sight of Jehovah, *thy* Aleim, *in Transgressing the Terms of his Purification, and hath gone and served other* Aleim——*and shall stone them with Stones till they die.* Others, *cap.* xxix, &c. The Reasons assign'd for delivering the *Jews* into Captivity, and finally ejecting them. *Jer.* xxii. 9. *Because they have forsaken the Terms of Purification of* Jehovah *their* Aleim, *and worshipp'd other* Aleim, *and served them.* Ezek. xvi. 59, *Which hast despised the Oath in breaking the Terms of the Purification.* Hos. x. 1, *Because they have transgress'd the Terms of my Purification.*

The *Jews* who have renounced their Terms of Purification, or I know not who, have led our Divines to divide these Terms of Purification on Man's Part, into positive and moral; and I know not how many other Distinctions, and thence we are perpetually plagued, with the eternal Reason and Law of Things, and such eternal Nonsense. Was not the first Covenant of the *Aleim* voluntary? And with relation to Property of Lands and other Things, was there any after the Forfeiture of Man, but what the *Aleim*, by renewing the Exhibition of the Terms of Puri-

Purification regranted generally or ſpecially? And was not every Man left to his Choice, whether he would come in or keep in, and perform the Terms? And did not thoſe who perform'd the Conditions in both or either hold under that Exhibition, and the Terms of the Promiſe? And did not Deſerters hold their Eſtates without any Right from the *Aleim*, and thoſe of one Nation from thoſe of another by Force? Was not the Grant of *Canaan* voluntary? and was it not in the Power of thoſe who accepted it, or any after, to accept or refuſe their Share in it upon the Terms? Set all that aſide; has any Man any Property to his Eſtate, but by entering into a Covenant with the Chief and his Fellow Subjects to poſſeſs it, under ſuch Articles as are agreed on? Has any Man a Property to his Wife, except they firſt make a ſolemn Agreement? Or have their Children any temporal Property, but what ariſes from that Covenant and that Agreement? And ſince Children have no Part to perform in the Purification or waſhing of themſelves, I would adviſe all Fools, who have oppos'd it, for the Future, to let their Children be typically purified or cleanſed.

That *Jehovah Aleim* kept Mercy, the Terms of the Purification shew. The other general Claims under this Word are Truth, Faithfulness, and keeping of the Terms of the Purification. As *Deut.* vii. 9. *The faithful* Aleim *which keepeth the Terms of Purification and Mercy with them that love him.* 1 Kings viii. 23. 2 Chron. vi. 14, *There is no* Aleim *like thee in the Names above, or on the Earth beneath, who keepest the Terms of the Purification and Mercy with thy Servants.* Neh. i. 5, ix. 32. *That keepest the Terms of the Purification and Mercy.* Dan. ix. 4, *Keeping the Terms of the Purification and Mercy to them that love him.* But every Act the *Aleim* perform'd in what other Words soever express'd, such as Miracles, delivering his People, giving them Victory, driving out their Enemies, and giving them Possession, keeping up the Course of Things in this System to support them, and the Completion of the first, the Purification, Satisfaction, the Atonement by *Christ*, and the Assistance of the *Holy Ghost*, upon which the future Happiness of Man depended, were all, in Pursuance of the Covenant between the *Aleim*, and upon Consideration of that Purification; and at the same

ſame Time ſhew'd, that whatever Covenants or Promiſes were pretended to be made by other *Aleim*, either by their ſuppos'd *Gods*, or were made by Kings, could not be perform'd by them; and that the united Power of Men and Devils could not interrupt where any of them interfer'd with the Covenant of *Jehovah Aleim*. Therefore *Exod.* xxiii. 32, *Thou ſhalt not cut off a Purifier with them, nor with their* Aleim, *Joſ.* xxiii. 7, *Nor cauſe to ſwear by, nor ſerve them.* Hence when the *Iſraelites* were reſtor'd from the *Babiloniſh* Captivity, *Jeremiah* ſays they ſhould ſay, *cap.* l. 5, *Come and let us join ourſelves to* Jehovah *in the Terms of a perpetual Purification, that ſhall not be forgotten.* As this was a Perfection in the *Aleim*, and of the greateſt Conſequence to Man, he expects Imitation in Proportion in Man, in Oaths, Marriages, Bargains, *&c.* preſcribed, *Deut.* vi. 13. x. 20, *And ſwear by his Name.* Pſal. lxiii. 11. *Every one that ſweareth by him ſhall glory.* Iſa. xix. 18, *In that Day ſhall five Cities in the Land of Egypt—— Swear to the Lord of Hoſts. Ib.* xlv. 23, *I have ſworn by myſelf——That unto me—every Tongue ſhall ſwear. Ib.* lxv. 16, *He that ſweareth in the Earth ſhall*

swear by the Aleim *of Truth.* Jer. iv. 2, *And thou shalt swear* Jehovah *liveth in Truth, in Judgment, and in Righteousness.* Dan. xii. 7, *When he held up his right Hand and his left Hand unto the Names, and swear by him that liveth for ever.* And the Oath was, *Jer.* iv, 5, Jehovah *be a true and faithful Witness between us.* As an Oath was appointed to end Strife, and as it put the Person who took it under the Execration, and was entering into an Engagement with Men and God to speak the Truth, under the Penalty of that Execration: And as they had persuaded the Heathens to swear by those Names: *Josh.* xxiii. 7, *Neither* תזכירו *make Memorials in the Name* (here perhaps by making Male Representations of them, mention'd *Ezek.* xvi. 17, *And madest to thyself Images of a Male*) *nor cause to swear by them.* Jer. v. 7, *Thy Children have forsaken me, and sworn by them that are no Aleim.* Amos. viii. 14, *They that swear by the Sin of Samaria, and say, Thy* Aleim, *O Dan, liveth, and the Manner of Beersheba liveth. Zephan.* i. 5, *And them that swear by* Jehovah, *and swear by their Melech.* Jer. xii. 16, *To swear by my Name —(as they taught my People to swear by Baal).* But as many

many of the Heathens who understood the Operations of these Agents, must know that they could not take Cognizance of and punish a false Oath; 'tis likely they made very free with Oaths, as *Jer.* vii. 9, *Will ye steal, murther, and commit Adultery, and swear falsly, and burn Incense unto Baal.* And as *Jehovah Aleim* could see and avenge, the ninth *Command* was to restrain that Abuse, *Exod.* xx. 16. *Thou shalt not bear false Witness against thy Neighbour.* The Emblem of this is mention'd *Cant.* i. 17, *The Beams of our House are Cedar, our Rafters* כרתים *of Fir.* There is a Place of this Name, *C. Arab.* "*Berytus*, a City of *Phænicia*, distant three Parasangs (*i. e.* about twelve *English* Miles) from *Sidon*". From whence 'tis likely *Sanchon.* had his Information.

אלה
בית אלהים

THE first is mention'd very rarely or never as *Hebrew*, the latter very frequently, explain'd in *M—sine P.* 78,

& seq. The Word is to swear to a Covenant. As Person or Persons, he or they, who are under the Penalty of an Oath to perform a Covenant, as I have shew'd under this Word. The Meaning and Usage are there sufficiently shew'd. And I have shew'd in the Introduction to *M—sine P. p.* 262, That אלה the Oak was an Emblem or Memorial of the first Covenant, or of the Oath which confirm'd it. I have shew'd in the last what the Covenant was. Against this was the first *Command*, Exod. xx, *Thou shalt have no other* Aleim *before me.* From the Context, I am a Spiritual uncreated Essence, and thy Soul is an Image of me, a Spiritual created Essence, capable of the Enjoyment of me. If thou enter into Covenant to worship any created Agents for *Aleim*, that is a Breach of the Terms of my Purification, and thou thereby forfeitest the Spiritual Estate granted by my Purification now exhibited, and my People are bound to stone thee to death for a Transgressor of the Terms, a Deserter, and a Rebel. I shall add or insert a few of the Claims, *&c.* Psal. lxxvii. 13, *Thy way, O* Jehovah, *is in the Sanctuary; who is so great* Aleim *as our* Aleim. *Ib.* lxxxvi. 8, *Among the* Aleim, *there is none*

none like unto thee, O Jehovah: *Neither are there any Works like unto thy Works.* Isai. xliv. 6, *I am the first, and I am the last, and besides me there is no* Aleim. ver. 8, *Is there any* Aleim *besides me? Yea there is no* Aleim; *I know not any.* Ib. xlv. 21, *There is no* Aleim *besides me, a just* Aleim, *and a Saviour. There is none beside me. Ib.* xlvi. 9, *I am* Aleim, *and there is none else; I am* Aleim, *and there is none like me.* Jer. x. 10, *But* Jehovah *is the true* Aleim, *he is the living* Aleim, *and an everlasting King.* Psal. cxxxvi. 2, *O give Thanks unto the* Aleim *of* Aleim. *Ib.* xxxiii. 12, *Blessed is the Nation whose* Aleim *is* Jehovah. Psal. lxiv. 20, *If we have forgotten the Name of our* Aleim, *or stretched out our Hands to strange* Aleim. Dan. iv. 8, v. 11, *In whom is the Spirit of the holy* Aleim. Hos. xi. 9, *For I am God and not Man.* Mich. iv. 5, *For all People will walk every one in the Name of his* Aleim, *and we will walk in the Name of our* Aleim. Zach. viii. 23, *We will go with you, because we have heard that* Aleim *is with you.* Levit. xix. 4, *Turn yourselves not unto Idols, nor make to yourselves molten Images of your* Aleim; *I* Jehovah *am your* Aleim. 1 Chron. xvi.

26, Psal. xcvi. 5, *For all the* Aleim *of the People are Idols, but,* (because) Jehovah *made the Names* (which their Images represent). Jer. x. 11, *Thus shall ye say unto them, the* Aleim *that have not made the Names——even they shall perish.* Jer. ii. 11, *Hath a Nation changed their* Aleim *which are yet no* Aleim, *but my People hath changed their Glory for that which doth not profit: Be astonish'd, O ye Names, at this,* &c. Jer. v. 7, *When I had fed them to the full, then they committed Adultery, and assembled themselves by Troops in the Harlots Houses. Ib.* xi. 13, *For according to the Number of thy Cities were thy* Aleim. *Ib.* xvi. 20, *Shall a Man make* Aleim *unto himself, and they are no* Aleim. *Ib.* xliv. 8, *Burning Incense unto other* Aleim *in the Land of Ægypt.* Dan. iv. 23, *And thou hast praised the* Aleim *of Silver and Gold,* &c. Hab. i. 11, *Imputing this his Power unto his* Aleim. In Reproach, *Jud.* x. 14, *Go and cry unto the* Aleim *which ye have chosen, let them deliver you in the Time of your Tribulation.* Jer. ii. 28, *But where are thy* Aleim, *that thou hast made thee? Let them arise if they can save thee in the Time of thy Trouble. Ib.* xliii. 12, *And I will kindle*

a

a Fire in the Temples of the Aleim *of Egypt—And the Temples of the* Aleim *of the Egyptians shall be burn with Fire. Ib.* xlviii. 35, *I will cause to cease in Moab—him that burneth Incense to his* Aleim. Zeph. ii. 11, *He will famish all the* Aleim *of the Earth, and Men shall worship him.* Psal. l. 22, *Now consider this, ye that forget the* Aleim. Psal. liii. 1, *The fool hath said in his Heart there are no* Aleim.

אלהים אתאשימא.

MEntion'd 2 *Kings* xvii. 30. This was the *Aleim* of the Men of *Emath.* The את expresses the very in Opposition to Emblems, or *&c.* The Word is אשים terminated in the *Chaldee* Manner, *B. Lex. Chal.* and *Syr.* "Guilt or Sin; an Oblation or Atonement for Guilt or Sin." It expresses an Atonement for Sin; so here an Atoner or Atoners, a Purchaser. These primitive Heathens knew they needed an Atonement: Our primitive Christians are so proud and so stupidly ignorant, they pretend they want none. The Memorial or Representation of this was confirmed in the written Law, *Levit.*

Levit. vii. 2. *And the Blood thereof shall be sprinkle about upon the Altar.* Ib. xiv. 12, *And the Priest shall take one He Lamb, and offer him for a Trespass Offering, and a Log of Oil, and wave them for a Wave Offering before* Jehovah. *And he shall slay the Lamb——in the holy Place——it is most holy. And the Priest shall take some of the Blood to cleanse one from his Uncleanness.* So Levit. xix. 21. *A Ram for an Atonement from Death.* Numb. v. 6. For Trespass. And the only Part of the Beast besides the Fat, which was burnt upon another Account, was *Levit.* vii. 3, אליה. LXX *Loin, Loins. Ram. Caudam. Angl Rump.* which as I have elsewhere observ'd, was the Emblem of that which was the Temptation to Man at his Fall; and if they will allow the Word to be of the Root of אלה, Then it was an Emblem of the Person who was under the Execration, and was to redeem Man by Atonement. If they will have this Word varied by the Interposition of the י *Jod*, and let it be an Emblem of the Person: who was also אל & אלה, the Irradiator, the Essence, I shall not oppose it. This consider'd at large would clear many Points. I shall only insert a few References here. *Psal.* xlix. 7, *None of them*

can

can by any means redeem his Brother, nor give to the Aleim *a Ransom for him (for the Redemption of their Soul is precious, and it ceaseth for ever) that he should live for ever, and not see Corruption.* Mich. vi. 7, *Will* Jehovah *be pleas'd with Thousands of Rams, or with Ten Thousands of Rivers of Oil. Shall I give my Firstborn for my Transgression; the Fruit of my Body for the Sin of my Soul? He hath shew'd thee, O Man, what is good,* &c. Isa. xlv. 21, *A just* Aleim *and a Saviour.* Ps. xlvi. 6, *Sacrifice and Offering thou didst not desire. Mine Ears hast thou open'd. Burnt Offering and Sin Offering hast thou not required. Then said I, lo I come; in the Volume of the Book it is written of me,* Isa. liii. 10. *If he make his Body an Offering for Sin.* So, 2 Cor. v. 21, *He made him Sin for us.* Dan. ix. 26, 27, *And after threescore and two Weeks shall Messiah be cut off, but not for himself— And he shall confirm the Purification* (make the Purification prevail)—*He shall cause the Sacrifice and the Oblation to cease.* They swore by these *Aleim. Amos* viii. 14, *They that swear by* אשמה *the Atoner of* Samaria. The *Jews C. Chald.* makes the Emblem *Hircus* or *Simia, B. C.* 236. *Ib.* when apply'd to this; but also allows

allows the Word its Sense, and makes the Emblem a Ram. *Ib. B. C. p.* 1079, כפרה tells you, that the *Jews* at their Feast of Expiation, to this Day, offer a Cock for an Atonement. The Priest that offer'd this Sacrifice was to have the Skin: So the Soldiers took *Christ*'s Garments. I must observe, that as *Adam* substituted each Word for a known Idea, he could not substitute a Word for Expiation, Atonement, and such Words, but from their Types, till he had seen them emblematically perform'd, and understood what the Types or Exhibitions mean'd.

מלך, &c.

EXplain'd in the second Part of *M. P. p.* 104. and in *M—sine P. p.* 55. It expresses a Leader, so a Ruler. This Word is joined in Names with אל the Irradiator, with יה the Essence, with צדק the Just, with רם *excelsus*, with ישע the Saviour; so 'tis join'd with several Words to express their Powers in the Names, the Services, and many Claims are inserted. I shall add a few Precepts under another Word in Opposition, *Numb.* xiv. 9, *Only rebel not* המרדו *ye against* Jehovah.

Jehovah. *Ezek.* ii. 3, *A rebellious Nation that has rebelled against me.* xx. 38, *and I will purge out from among you the Rebels, and them that transgress against me.* Dan. ix. 5, *Have done wickedly and have rebelled.* And shall add a few more Claims here. 1 *Chron.* xxix. 11, *Thine is the Kingdom,* O Jehovah, *Ps.* x. 16, Jehovah *is King for ever and ever.* Ib. xxii. 28, *For the Kingdom is the Lord's, and he is the Governour among the Nations.* Ib. xlvii. 7, *For* Aleim *is King of all the Earth.* Ib. xciii. 1, Jehovah *reigneth, he is cloathed with Majesty.* Ib. ciii. 19, Jehovah *hath prepared his Throne in the Names, and his Kingdom ruleth over all.* Ib. cv. 11, *They shall speak of the Glory of thy Kingdom, and talk of thy Power,* &c. Ib. cxlvi. 10, Jehovah *shall reign for ever, even thy* Aleim, *O Zion, unto all Generations.* Isa. lxvi. 1, *Thus saith* Jehovah, *the Names is my Throne, and the Earth is my Footstool.* Dan. iv. 3, *His Kingdom is an everlasting Kingdom.* ver. 35, *And he doeth according to his Will in the Army of the Names.* Ver. 37, *The King of the Names.* Jer. xxiii. 5, *And a King shall reign and prosper.*——*And this is his Name whereby he shall be called* Jehovah *our Righteousness.* Ibid. xxx. 9, *But they*

they shall serve Jehovah *their* Aleim, *and* David *their King, whom I will raise up unto them.*

It appears there were Predictions and an universal Tradition, not only among the *Jews*, but among the most distant Heathens, of a King to be born in *Judaa*, and of his Kingdom; which 'tis likely was the Reason of applying this Epithet to these Agents, as appears by the coming of the *Magi*, as they are called from their being Priests to a Sect of the Worshippers of these Agents, from the *East* to *Jerusalem*, to enquire for him; nay, even from their Knowledge of the Appearance, which was to denote the Time of his Birth, from their Offerings, Worshipping, and many other Circumstances, which they would not have done to a King of a poor scattered Nation, then in Slavery to the *Romans*; they aimed at something higher. He describes the Nature of his Kingdom, *Matth.* xii. 28, *But if I through the Spirit of God cast out Devils, then the Kingdom of God is come unto you.* Luke xi. 20, *But if I, with the Finger of God, cast out Devils, no doubt the Kingdom of God is come upon you.* He who would not understand, and dissuaded others from understanding the Difference

Difference between, whence this Power was, and where it was exercised, and from believing that his Kingdom, which reached over the Powers of Hell, reached over the Powers of this World, or was exercised here; and who lately made an Attempt, as he hoped, in the Dark, to blast the Evidence produced to prove it, which is out of his Reach, either to answer or quibble upon, will, if he persist at some Time, have full, though disagreeable Conviction, fitted for such as no other Evidence will work upon.

אלה ארמלך

MEntioned, 2 *Kings* xvii. 31, *This was the* Ale *or* Aleim *of the Sepharveans.* The Word *Melech* is explained above, אדר expresses the illustrious, the powerful. an Epithet which they gave to the *Names*; the Service was the same as to the last, burning their Sons in the Fire. The Emblem of אדר was a Robe sabled or furr'd, such as *Elijah* wore, which denoted the Dignity of the Wearer: Whether the white Garments of the Priests, *&c.* had Reference at this Attribute, may be considered. A City, a

Month

Month and Persons bear this Name, some single and some compounded with other Words. This is an Epithet, of the *Aleim*, and frequently reclaimed, *Exod.* xv. 6, *Thy Right-Hand, O* Jehovah, *is become glorious in Power.* Ver. 11, *Who is like unto thee, glorious in Holiness.* 1 Sam. iv. 8, *Who shall deliver us out of the Hands of these mighty* Aleim? Psal. vii. 9, *How excellent is thy Name in all the Earth.* Psal. lxxvi. 4, *Thou art* נאור *more glorious and* אדיר *excellent than the Mountains of Prey.* Ib xciii. 4, Jehovah *on high is mightier than the Noise of many Waters, yea, than the mighty Waves of the Sea.* Isa. xli. 21, *He will magnify the Law and make it honourable.* Ezek. xvii. 23, *Be a goodly Cedar.*

בית בעל
בעלים

EXplained in the second Part of *M. P. p.* 145. signifies simply Lord, or one who had Command; this Name, with each of his Attributes are set to their proper Places. This Epithet was sufficiently contested and detected by *Elijah.* 1 *Kings* xviii. It was as *Melech, &c.*

a

a general Name for the Names of the *Aleim* of some particular Nations; it is also found with several distinguishing Adjuncts, of which in their Respective Places. There are Places and Persons so called, and joined with יה with ידע, *&c.* I shall add some of the Proofs of their Service to him, and a few of the Claims. *Jud.* ii. 11, *And have served* Baals. 2 *Kings* iii. 2. x. 26, *They brought forth the Images out of the House of* Baal—*brake down the Image of* Baal. 2 *Chron.* xxviii. 2. *And made also molten Images for* Baals. *Jud.* vi. 29, *The Altar of* Baal. *was cast down.* 1 *Kings* xvi. 32, *He reared up an Altar for* Baal *in the House of* Baal. 2 Kings xxiii. 5, *Them also that burnt Incense unto* Baal. Jer. xxxii. 29, *Upon whose Roofs they have offered Incense unto* Baal. Hos. ii. 13, *And I will visit upon her the Days of* Baalim, *wherein she burnt Incense to them.* Jer. xi. 13, *Ye set up Altars to that shameful Thing, even Altars to burn Incense unto* Baal. *Ib.* vii. 9, *Will ye steal, murder and commit Adultery,* ——*and burn Incense to* Baal. Jer. xix. 5. xxxii. 35, *They have built also the high Places of* Baal, *to burn their Sons with Fire, for Burnt-offerings unto* Baal. Jer. xii. 16, *As they taught my People to swear*

by Baal. Jer. ii. 8. xxiii. 13, *And the Prophets prophesied by* Baal. Jer. xxiii. 27, *As their Fathers have forgotten my Name for* Baal. Hos. ii. 8, *For she did not know that I gave her Corn and Wine, and Oil, and multiplied her Silver and her Gold, which they prepared for* Baal. *Isa.* liv. 5, כי בעליך עשיך יהוה צבאות שמו *Because thy Husbands are thy Makers, the Essence existing, those in whom the Force exists in his Name.* Jer. iii. 14, *For I am married unto you.* Ib. xxxi. 32, *Which my Terms of Purification they brake, though I was an Husband unto them.* It appears that some *Hebrew* Words, which would have been expressive, and relate not to some particular Action, upon being applied to these Powers, are for that Reason avoided, as *Hos.* ii. 16, *Thou shalt call me* אישי *my Man, and shall no more call me* בעלי *my Husband.* Zeph. i. 4. *I will cut off the Remnant of* Baal *from this Place.*

אלהים נסך

MEntioned 2 *Kings* xix. 37. and *Isa.* xxxvii. 38. *C.* at נסר tells us a Story about this Idol; but that will not pass:

pass: Men worshipped not for any such Causes. This is a Word used in *Assyria*. We find in *Daniel*, that סרך was a President, so we must take this for a general Name by which they expressed Power, and, perhaps, as they thought, Wisdom in the *Names*; so the Claims in *Hebrew* must be from Words of the same Signification.

מלאכת השמים

EXplained in the second Part of *M. P. p.* 96,——102, *&c.* and in *M—. sine P. p.* 131. The Words express the Operator, the Agent, the Names; these Words were not, that we know of, used together by the *Heathens*, but by the perverted *Jews*; who, notwithstanding they knew that *Jehovah Aleim*, created and appointed this their Deputy, *Gen.* i. 2. and that they claim these as Servants, and had frequently proved they obey'd by Miracles, who, as it appears, *Jer.* vii. went to the Temple of *Jehovah Aleim*; and ver. 17. sacrificed to this Agent, in the Streets of *Jerusalem*, and pleaded ver. 10, *and say, we are delivered to do all these Abominations.* And likewise the *Jews* who

went into *Egypt*, there pleaded, that they ought to offer Sacrifice to the Agent, the Names, because they received many Benefits from them, and imagined that they received many more, which were not in the Power of the Names to give or procure for them. As this is the most open Confession recorded, it is proper to insert it at Length, *Jer.* vii. 17, *Seest thou not what they do in the Cities of* Judah, *and in the Streets of* Jerusalem? *The Children gather Wood, and the Fathers kindle the Fire; and the Women knead their Dough, to make Cakes to the Queen of Heaven* (the Agent, the Names) —— *that they may provoke me to Anger.* ib. xliv. 15, *All the People that dwelt in the Land of* Ægypt, *in Pathros, answer'd* Jeremiah, *saying, As for the Word that thou hast spoken unto us in the Name of* Jehovah, *we will not hearken unto thee; but we will certainly do whatsoever Thing goeth forth out of our own Mouth, to burn Incense unto the Queen of Heaven, and to pour out Drink-Offerings unto her, as we have done, we and our Fathers, our Kings and our Princes, in the Cities of* Judah, *and in the Streets of* Jerusalem; *for then had we Plenty of Victuals, and were well, and saw no Evil: But since we left off to burn Incense to the Queen of Heaven,*

and

and to pour out Drink-Offerings unto her, we have wanted all Things, and have been consum'd by the Sword and by the Famine: And when we burnt Incense to the Queen of Heaven, and pour'd out Drink Offerings unto her, did we take her Cakes to worship her, and pour out Drink-Offerings to her, without our Men? See the Answer of *Jeremiah*, and his Prediction of their Destruction, in the Remainder of this Chapter. This is claim'd *Psal.* cxlviii. 2, *Praise ye him, all his Angels* (Agents); *praise ye him, all his Hosts.* In Opposition to this was the Fourth *Command.* Exod. xx. 8 *Remember the Sabbath Day to keep it holy*, &c. Remember the Description how I form'd this Machine, *&c.* in six Days; enabled, appointed, and directed it to carry on the Operations in Matter, and rested from that Formation and Operation in Matter the Seventh Day: Set that Day apart for you to consider and commemorate those Formations and Operations, and the Benefits you receive by my framing this Machine, to hand them to you; and that will give you an Idea of our Persons, Offices, and Operations; and will preserve you from paying any Acknowledgments to them. Hence vast Numbers of Expostulations and Claims about the Use of the Sabbath, and

keeping it, as *Ezek.* x. 12, *Moreover, also I gave them my Sabbaths, to be a Sign between me and them, that they might know that I am* Jehovah *that sanctifieth them*, &c. Hence also the distinct Services appointed on that Day: Hence *Lam.* i. 7, *The Adversaries saw her and did mock at her Sabbaths.* In Opposition to this was that double Miracle of the *Manna* explain'd in the *Essay* to the *N. H.* of the *Bible*, *p.* 183, First made the Heavens collect and give his Servants Bread, and made them also make Provision for, and observe the Sabbath; as *Exod.* xvi. 26, *Six Days ye shall gather it; but on the Seventh Day, which is the Sabbath, in it there shall be none—Therefore he giveth you on the Sixth Day, the Bread of two Days.* So was the miraculous Product every sixth Year in seven, *Exod.* xxxiii. 10, *And six Years shalt thou sow thy Land, and shalt gather in the Fruits thereof; but the seventh Year thou shalt let it rest and lie still.* *Ib.* Levit. xxv. 3, So ver. 6, *And the Sabbath of the Land shall be Meat for you.* Ver. 11, *A Jubilee shall that fiftieth Year be.* Ver. 21, *Then I will command my Blessing upon you in the sixth Year, and it shall bring forth Fruit for three Years.* As the Heathens

Heathens of, or before this Time, carry'd this Point as far, and perhaps farther, under other Names; yet as none but the *Jews* at the last End ever had us'd these Words together, we can have no other Claims in these Words, but under such as the Heathens us'd, or under other Words of nearly the same Signification.

בית עצבים

MEntion'd 1 *Sam.* xxxi. 9, The Word signifies to *work*, and to form Things with great Labour; and where the Agent can think with great Care, Solicitude, or Trouble of Mind, so as *Aleim*, the Workers, the Operators, this was apply'd to the Names; and if the Heathens thought the Names could think, those who not only work'd or operated in this System, but were solicitous about them; the Affairs of Men, or *&c.* and so also Curators. The Usage *Prov.* xiv. 23, *In all Labour there is Profit*, and also reclaim'd *Job.* 10. 8, *Thy Hands* עצבוני *took Pains about me, and fashioned me.* Isai. xlviii. 5, *Before it came to pass I shew'd it thee; lest thou shouldst say,* עצבי

my Operator did them. I need not prove, only remind, that the Representations and Objects bore the same Name: So this was the *Aleim* of the *Philistines*, 2 *Sam.* v. 21, call'd עצבים; and 1 *Chron.* xiv. 12, *Aleim.* And we shall find, that this was only the Manner in which the *Philistines* express'd מלאכת השמים. By Service, *Psal.* cvi. 36, *And they served their Operators, which were a Snare unto them.* Ver. 38, *And they shed innocent Blood, even the Blood of their Sons and of their Daughters, whom they sacrificed to the Operators of Canaan.* Zach. xiii. 2, *And——I will cut off the Names of the Operators —— and they shall no more be remembred, and also I will cause the Prophets and the unclean Spirit to pass out of the Land* by using the one for the other. *Jer.* vii. 18, *And the Women knead Dough to make* כונים *Cakes.* xliv. 19, *we made* כונים (Effigies), *Images for her,* להעצבה (Pag. ad effingendum eam) *to represent her, V. to worship her.* Rom. *to make her glad.* R. D. *To make Representations of her*; (we have made to her Preparations for an Operatrix; or if it must be a Gerund, to attribute Operation to her) *and pour out Drink Offerings to her.* Whatever the Figure of this Image

Image which represented these was, it appears it was made with great Application, or represented them working with great Application, *Hos.* xiii. 2, *And now they Sin more and more, and have made them molten Images of their Silver*; עצבים *Operators according to their own Understanding, all of it the Work of the Craftsmen: To them they pray* (speak). *Sacrificeing Men they kiss the Calves. Ib.* viii. 4, *Of their Silver and their Gold have made them Operators; therefore shall they be cut off. Thy Calf, O Samaria, is cast off; mine Anger is kindled against them.* These seem to be made the only Object of Worship by *God's* claiming the Names as above. *Psal.* cxv. 3, *But our* Aleim *is in the Names; he hath done whatsoever he pleas'd. Their Operators are Silver and Gold, the Works of Mens Hands,* Ver. 16, *The Names, even* (of) *the Names are the Lords.* It appears these were made large or heavy, and carry'd with them to War, *&c.* Isa. xlvi. 1, *Their Operators were upon the Beasts, and upon the Cattle; your Carriages were heavy loaden. They are a Burden to the weary Beast.* So at 2 *Sam.* v. 21. above. As great Notice was taken of the Image of these Operators in these and other Places; and

as

as 'tis likely, I think I may ſay expreſs'd, that there was more than one Operator exhibited in it, and ſo muſt be three. In Oppoſition to this and all others was the ſecond *Command*, *Exod.* xx. 4, *Thou ſhalt not make unto thee any* פסל *graven Image, or any* תמונה *Likeneſs that in the Names above, or that in the Earth beneath, or that in the Waters* (below and) *under the Earth. Thou ſhalt not bow down thyſelf to them nor ſerve them for*, &c. Explain'd *Deut* iv. 16, *Leſt ye corrupt yourſelves, and make you a graven Image. The Similitude of any Figure, the Likeneſs of Male or Female. The Likeneſs of any Beaſt that is on the Earth. The Likeneſs of any winged Fowl that flieth in the Air. The Likeneſs of any thing that creepeth on the Ground. The Likeneſs of any Fiſh that is in the Waters beneath the Earth. And leſt thou lift thine Eyes unto the Names.* I think in Oppoſition, to the Service paid to the Names, and the Adoration paid to the Repreſentations of them, was the Figure of the Names, Earth, *&c.* ſet upon the Columns before the Porch of the Temple, which not only comprehended all the Names, but all the Powers in them upon the Earth, Orbs, Waters, *&c.* Any one

one may ſee that this is a diſtinct Commandment, and a Man might make Repreſentations of any one, or even all the Agents with the Powers in them, and not have enter'd into Covenant by Oath, and made them his *Aleim*. The Reaſon adjoin'd to this Article puts the Matter out of Diſpute. A Man who ſees his Wife commit Adultery, cannot be ſaid to be jealous. But if he ſee her pay the ſmalleſt Marks of Affection to another Man, he may be jealous, much more if he ſee nearer Approaches. This Commandment diſtinguiſhes the three or four Ranks or Claſſes into which the Heathens divided their Names of their *Aleim*, which as you have ſeen and will ſee, are taken from the Manner of their Motion or Operation, from the Covenant with them, from their Dominion or Rule, from their Effects or Performances in general, in particular, in this or that Place, upon this or that Matter, or, *&c.* And though I intend not to meddle with the later Heathens here, yet as this will be a Key to the eldeſt of their Writings, I ſhall ſtate it. The Attributes given to the Names for what they did without or above the Atmoſphere of this Orb were call'd Celeſtial Gods; and the Services were paid to them upon the Tops of the higheſt Mountains, Tow-

ers,

ers, Pyramids, Houſes, *&c.* The Attributes given them for what they did upon or near the Surface of the Earth to Animals, or ſo far down as immediately concern'd Vegetation, were call'd Terreſtrial Gods; and the Services were paid to them upon low Altars upon the Turf, upon the Ground, or, *&c.* The Attributes given to them for what they did in the Shell or Cruſt of the Earth, and perhaps in the Abyſs were term'd Infernal Gods; and the Services to ſome of them were paid in Vaults or Caves. As *Iſa.* lvii. 5, *Slaying the Children in the Valleys under the Clifts of the Rocks.* The Attributes given them for what they did in the Waters, in the Abyſs or Seas, were call'd Gods of the Waters; and the Services to them were paid by Waters, Rivers, Springs, or, *&c.* Whether the raiſing of Springs or Rains, which were brought out of the Abyſs through the Cruſt of the Earth into the Atmoſphere, was attributed to the Infernal Claſs, or that of Waters is not very clear, nor very material; ſo their Emblems, or as this Text calls them, Similitudes, their Sacrifices, Services, Prayers and Praiſes, were ſuited to each Claſs. As the Heathens evaded the Creation and Formation by the immediate Power and Ope-

Operation of the *Aleim*, in the first six Days, and pretended to make one thing set another a going; they make the Matter of the Heavens Masculine and Feminine; that is, active and passive; and they suppose something like what we call Mind in them. So they talk of them as intelligent Beings, and call the Action of this upon that Marriage, or lying of a God with a Goddess, and the Product a new Condition, Motion, Effect, or, *&c.* a Son or a Daughter: So a new God or Goddess, and so on through the Celestial Class. Then they talk of the Heavens marrying the Earth, that is, acting upon earthy or vegetable Matter, and producing Sons and Daughters. They were each call'd by the Name of the Effect; one the Former and Binder of the Earth, *&c.* Another the Mover of it. One the Producer of Animals, another the Producer of Vegetables. So in Branches, the Producer of Corn, of Wine, or, *&c.* So in the Shell or Crust of the Earth, the Former of Metals, Jewels, Minerals, *&c.* so married with, that is, acted upon the Waters in the Abyss, rais'd Vapours through the Shell into the Atmosphere for Rains, to the Surface for Springs; so operated in the Seas, in producing Fish, in its Motions by Tides, upon

on its Surface, by Winds, Storms, *&c.* Thus far, or how these Actions and Effects were perform'd, all the Antients knew. The Servants of the true *Aleim* knew what the Heathens imagin'd; and the Heathens knew what the Worshippers of the true *Aleim* understood and believed; and is no more than what *Moses* has in the First of *Genesis* committed to writing: And all these Substances, Motions, Powers and Effects, were the Product of one Week. But the Heathen Authors intended not to tell when or in what Order these Motions, Powers and Effects, *&c.* commenced; but when and at what respective Times the Heathens took it into their Heads to make each respective Power true, imaginary, or a Name, a Deity, and so when and where they began first with each; and consequently one Author tells you, that such a God was born and reign'd, that is, was worship'd at such a Time, in such a Country: And another, that he was born and reign'd at another Time in another Country. But what they pretend to give us of Names, Times, *&c.* before writing was, is all guess'd Work.

בית מעכה

EXplain'd in the ſecond Part of *M. P.* *p.* 327. The Word is but a few Times us'd; it expreſſes Compreſſion; ſo putting or keeping the Atoms or Parts of Solids together, or in Form; 'tis the Effect of the Expanſion of the Names, becauſe 'tis us'd for Man's preſſing the Breaſts of a Woman, inſtead of another Word, as is uſually done to avoid mentioning the Occaſion, the Rabbies give it an Idea of that Act; 'tis common to that and any other Sort of Preſſure. And ſeveral Names of Perſons were taken from this Word, which would not have been done, if it had been us'd for the real Idea of that Act.

בית צור

EXplain'd in the ſecond Part of *M. P.* *p.* 328, and *p.* 134. The Word expreſſes to compreſs, as an Agent the Compreſſer, and is apply'd to the Matter of the Names in that State of Motion, which produced Expanſion, and gave it Strength

to compreſs, and at firſt to ſeparate and fix the Parts of Solids in the Earth, *&c.* And now to form and bind the Solids in Animals, Vegetables, *&c.* ſo the Former Pſalmator and Binder of the Atoms, ſo the Preſerver of all the Orbs, Bodies, Forms, Textures, and conſequently of the Firmneſs or Strength in Rocks, *&c.* and of the Powers in Animals. The Word gives Name, *Pſal.* lxxxiii. 8, to a People, ſo ſeveral Places and Perſons are named from it; one join'd with אל, one with שדי, and one with יה. There are a few Claims out of many inſerted. This Power is extended to other Things, which had no relation to the Deſcription of this Syſtem, expreſſes to give Strength to Men to make War, to beſiege, drive or keep others begirt in a ſmall compaſs, ſo to Beſiegers, ſo to give Firmneſs, Strength to Rocks, *&c.* and thereby protect thoſe bound about with Rocks, with Forts, Walls, Towers. Thence 'tis carry'd to the Mind to be compreſs'd with Difficulties, to be, as we ſay, in a Strait; and ſo as *Aleim*, to communicate Strength to ſplit Rocks, to throw down Towers or Walls, to come at thoſe defended, or to thoſe beſieged, to break through, to eſcape from thoſe who beſiege them, ſo to deliver from Straits. I have

in

in the second Part of *M. P. p.* 328, complain'd of the Translators for making this Word, when reclaim'd by *Jehovah Aleim*, frequently without any Circumlocution as his Name, a Rock, the passive Thing to which Strength is communicated, and is excell'd in that *Ezek.* iii. 9, *As an Adamant, harder than a Rock*; whereas it ought to be what by the Context is reclaim'd from this mechanical Power, or what its Worshippers in Imagination attributed to it. As *Deut.* xxxii. 37, *And he shall say, where are their* Aleim, *their* צור *in whom they trusted?* Here he reclaims the inherent Power in his Essence of performing any or all these Actions, and of communicating it to these Agents by Mechanism, and from thence to Rocks, Men, *&c.* as I have shew'd under the Word מעוזים *p.* 107, that the Strength communicated by the Expansion to the Rocks and all other Things are reclaim'd, so here God's Servants by this Name attribute, and he by it claims whatever the other had, or his Worshippers pretended to attribute to him. Indeed we have several Accounts in the later Heathen Authors, that a great Stone was a sacred Emblem, whether that was antient, and whether an Emblem of the Power of צור may

not be easy to prove or disprove. If it were, some of these Texts might refer to the Emblem, whether *Jacob's* anointing the Stone, and vowing that that Stone which he had made a Pillar, should be the Temple of the *Aleim*, were in Opposition to this, and whether those mention'd *Dan.* ii. 34, 35, 45. *Zach.* iii. 9. iv. 7. and that upon which *Christ* promis'd to build his Church, refers to this Attribute, may be consider'd — It would take up more compass than I am willing to allow this Book, to settle all the Claims from this Deity. But as they doubtless attributed the cracking of the *Strata* of Stone in the Earth at first to this Agent, through which Springs rise, *Moses* perform'd the same by Miracle, *Exod.* xvii. 6. *And thou shalt smite the Rock, and there shall come Water out of it.* Deut. viii. 15, *Who brought thee forth Water out of the Rock of Stone.* Psal. lxxviii, 15, *He clave the Rocks in the Wilderness, and gave them Drink as out of the great Depths* (Abysses). Ver. 20, *Behold he smote the Rock that the Waters gushed out, and the Streams overflowed.* Psal. cv. 41, *He opened the Rock, and the Waters gushed out, they ran in the dry Places like a River.* So *Nah.* i. 6, *The Rocks were rent*

rent by him. So as they call'd several of their fortified Cities by this Name, and others by other Names of these Powers, and depended upon the communicated Firmness of their Walls, *&c.* *Jos.* vi. 20, God made the Walls of *Jericho*, at the Signal of a Shout, fall down flat.

בעל תמר

EXplain'd in the second Part of *M. P.* *p.* 196. and at עמד, *p.* 183. The Word expresses to support, so the *Lord* the Supporter. There 'tis only apply'd to the Orbs, the Clouds, *&c.* but 'tis general to Creatures, *&c.* This Support is perform'd by the Compressure, which not only keeps the Orbs in their Places or Courses, but supports the Bodies of Creatures erect, in Motion, *&c.* The Emblem was a Palm Tree. A City and several Persons were nam'd after this. Though they had ascrib'd this Attribute to *Baal* in a material Sense, or in the Operations of this System, and 'tis reclaim'd upon that account; yet in a spiritual Sense, it was made an Emblem of that Person who should sustain the Weight of Punishment for Man's Transgressions, and there-

by ſupport all his Followers. And in that Senſe alſo it was join'd with the Cherubim, with the Face of the Lion and the Face of the Man. Each *Jew* was to uſe Branches of this in the Tabernacles, and each was to carry a Branch of it in his Hand, and perform Services emblematically with it and others at that Feaſt. And thoſe who met *Jeſus*, *John* xii. 13, *Carry'd Branches of this in their Hands.*

אלהי הכע

MEntioned 2 *Kings* xviii. 34, *& al.* from נוע a general Word for what we call local Motion, and expreſſes the Agents and Power which have and give Motion. I think I may ſay, next after Creation, the higheſt Attribute in this material Syſtem. A Perſon and Places were call'd by this Name, one join'd with אל. This is reclaim'd by controuling voluntary Motion. In Puniſhments, *Gen.* iv. 12, *A Fugitive and Vagabond ſhalt thou be in the Earth.* Numb, xxxii. 13, *He made them to wander in the Wilderneſs.* Amos iv. 8, *So two or three Cities wander'd to one City to drink Water.* Ib. viii. 12, *And they ſhall wander from Sea to Sea,*

Sea, and from the North even to the East, they shall run to and fro to seek the Word of Jehovah, *and shall not find it.* So in Prayers to inflict this, *Psal.* lix. 12, *Scatter them by thy Power.* Ver. 16, *Let them wander up and down for Meat.* Ib. cix. 10, *Let his Children be continually Vagabonds and beg.* So in Mercy to his People, and in Despight of the Power of their Enemies. *Amos* ix. 9, *For lo I will command, and I will cause to move the House of Israel among all Nations.* So in abolishing these Powers, *Isa.* xix. 1, *And the Idols of Egypt shall be moved at his Presence.* So the Earth, *Ib.* xxiv. 20, *The Earth shall be moved.* There was a sounding Instrument nam'd from this, by which they attributed the Power of giving Motion, translated *Sistra.* And moving, or, as we term it, shaking the Head or Hand at any Person or People, was declaring him or them Vagabonds.

בית ישימות

MEntioned in the second Part of *M. P. p*, 54 *&* 56. I have under the Word שם, at *p.* 19, *& seq.* shew'd the

Relation between that Word and this. If *Jod* be a Prefix, the Root remains. If the Word be compound; 'tis compounded of יש the Substance, and שימות the Placers, the Disposers. These Actions they attributed to the Names, who were appointed, *Gen.* 1. to put each Thing in its Place, to keep each which is in its Place there, to shift each, which is out of its Place, and put it into its Place, so moving those which move in Order, or in their Courses. This requires infinite Wisdom and Power, either in the Disposer of this Machine, or in the Machine it self. As they had attributed too much to the Machine, *Jehovah Aleim* claims both the Machine and the Disposition of all Things, both material and spiritual, in a vast Number of Instances. I shall insert a few, *Job.* xxxiv. 13, *Who disposed the whole World?* Ib. xxxviii. 33, *Knowest thou the Ordinances of the Names? Canst thou set the Dominion thereof in the Earth?* Jer. xxxiii. 25, *If I have not appointed the Ordinances of the Names and the Earth.* Job. xxxvii. 15, *Stand still, and consider the wondrous Works of God. Dost thou know when God disposed them, and caused the Light of his Cloud to shine?* Psal. xix. 11, *For the Solar-Light has He set a Tabernacle in them.* civ. 3,

Who

Who maketh the Clouds his Driver. Job. iv. 18, *And in his Agents has He placed the Irradiation.* xxviii. 3, *Hath set Bounds to the Darkness.* xxxviii, 5, *Where wast thou when I founded the Earth; tell, if thou hast Understanding? who appointed the Measures thereof? or who stretched the Line upon it?* &c. Prov. viii. 29, *When he gave to the Sea his Decree, that the Waters should not pass his Commandment, when he appointed the Foundations of the Earth.* Job. xxxviii. 9, *When I made the Cloud the Garment thereof, and thick Darkness a swadling Band for it, and I brake up for it my decreed Place, and set Bars and Doors.* Psal. civ. 9, *Thou hast set a Bound that they may not pass over, that they turn not again to cover the Earth.* Jer. v, 22, *Fear ye not me? saith* Jehovah, *will ye not tremble at my Presence, which have placed the Sand for the Bound of the Sea by a perpetual Decree that it cannot pass it? And though the Waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.* Exod. iv. 11, *Who appointed Man a Mouth?* Isai. xlii. 12, *Let them give the Glory to* Jehovah. I need only mention that placing

Representations of this System, its Motions, Powers, *&c.* before and in the Temple, was attributing the Disposition of them to *Jehovah Aleim.* As the Heathens did for each Power at each of their respective Temples. So they are reclaim'd by Miracles, *Exod.* iv. 21, *All those Wonders which I have put in thine Hand.* Ib. xiv. 21, *and made the Sea dry Land.* Jos. xxiv. 7, *And put Darkness between you,* &c. Psal. lxxviii. 43, *How He wrought his Signs in Egypt.* Ib. cv. 27, *He shew'd his Signs among them, and Wonders in the Land of Ham.* Isai. li. 10, *That hath made the Depths of the Sea a Way for the ransomed to pass over.* Jer. xxxii. 20, *Which hast set Signs and Wonders in the Land of Egypt, even unto this Day, and in Israel and amongst other Men.* So in War, Peace, *&c.* Ps. xlvi. 8, *Come, behold the Works of* Jehovah, *what Desolations he hath made in the Earth; He maketh Wars to cease unto the End of the Earth. He breaketh the Bow and cutteth the Spear in sunder, and burneth the Chariot in the Fire.* Jer. li. 29, *To make the Land of Babylon a Desolation without an Inhabitant.* Ezek. xxxv. 4 *I will make thy Cities a Desolation.* Zeph. ii. 13, *And will make*

make Nineveh a Desolation, and dry like a Wilderness. Psal. cxlvii. 14, *He maketh Peace in thy Borders.* So for Products, *Psal.* cvii. 33, *He turneth Rivers into a Wilderness, and the Water Springs into dry Ground — He turneth the Wilderness into a standing Water, and dry Ground, into Water Springs.* So about the highest Object. *Psal.* xviii. 44, *Thou wilt make me the Head of the Heathen.* Ib. lxxxix. 25, *I will set his Hand also in the Sea, and his right Hand in the Rivers.* Ver. 29, *His Seed also will I make to endure for ever.* Isai. liii. 10, *When thou shalt make his Body the Offering for Sin.* Ib. xlii. 7, *Till he make Jerusalem a Praise in the Earth.* A Spider which excels all other Creatures in disposing or placing its Work mention'd *Prov.* xxx. 28, bears this Name as the Idea or Emblem.

בית מרכבת

EXplain'd in the second Part of *M. P. p.* 295, 113, *& al.* The Word is רכב a Driver, who holds the Reins, *&c.* With a מ prefix'd it expresses a Chariot, the Instrument of Carriage, and with it Power

Power or Force of moving itself, and what it carries; and also, to regulate and direct its Courses, which the Names perform mechanically. *God* claims the Presidence, the Reins under this Word inserted. I think this refers chiefly to the Motion of the Orbs, more especially of the Earth. This was most evidently reclaim'd by making the Earth stand still, by making it turn backward, *&c.* The Emblem was a Chariot with Horses. In later Emblems with the Figure of a Person in the Chariot, with the Reigns in one Hand, and a Whip in the other. They call'd it the Chariot of *Shemosh*, the Light, because the Light presides, rules, holds the Reins, directs the Course, *&c.* Misunderstanding of these gave the first Rise to the Motion of the Orb of the Sun.

בית הרם

EXplain'd in the second Part of *M. P.* *p.* 315. It expresses the Agent with the Power, which carries on a Body after 'tis put into quick Motion by the Hand or any other Instrument, and the Hand or that Instrument, which put it into quick Motion leaves it. His Power in moving the Orbs was superseded by mak-

making this ſtand ſtill, turn the contrary Way, *&c.* We ſee lower down, as I have ſhew'd in the Introduction, *p.* 86. that by miſtaking this Word for another, or by uſing this Word when apply'd to the Mind, as *Pſal.* xxiv. 4, *Nor has ſworn* למרמה *deceitfully.* * Jer. xxiii. 26, *Prophets* תרמת *of the Deceit of their own Hearts.* Hoſ. xi. 12, *Ephraim compaſſeth me about with Lies, and the Houſe of Iſrael* במרמה *with Deceit.* They made *Hermes* a Thief a Cheat, *&c.* Though this could be no Attribute of the Names, yet in Oppoſition to this Practice was the eighth *Command*, or Article of the Terms of Purification, *Exod.* xx 15, *Thou ſhalt not ſteal.* And when theſe Notions of this Deity came into their Heads, no doubt ſtealing and cheating was to be acceptable to him, and he was to aſſiſt them in it, and what they got thereby was to be his Gift; and 'tis likely they ſacrificed Part of what they ſo got to him. So *Iſa.* lxi. 8, *I hate Robbery for Burnt-Offering.* So *Jer.* vii. 9, *Will ye ſteal, murther, and commit Adultery, and ſwear falſly, and burn Incenſe unto Baal, and walk after other* Aleim, *whom ye*

* Nor has ſworn to *Hermes*, to this Agent as to a God.

ye know not; and come and stand before me in this House, &c. So even when one of the Kings, who worshipp'd these Agents, robb'd other Kings of their Kingdoms or Lands, *&c.* they attributed the Success to, and the Land as the Gift of, their *Aleim*; as *Judg.* xi. 24, *Wilt not thou possess that which Chemosh thy* Aleim *giveth thee.* As *Hermes* was one of the chief Gods of *Egypt*, of whom the *Israelites* must have heard much, they in their Songs reclaim by this Word; *Moses*, Exod. xv. 1, and *Miriam*, ver. 21, *The Horse and their Charioteers* רמה (did He entice) *has he cast into the Sea.* 'Tis hard to determine in which Sense they intended the Word. In the material Sense he did not throw them in. Indeed the Waters would return with that Velocity and Force, that they would toss, project them in the Sea. In the mental Sense he gave them an Opportunity to deceive themselves by following on dry Ground, and then cast the Sea upon them. It seems to be spoke in the same Sense, as *Jehovah* harden'd the Heart of *Pharaoh*, by taking off Plagues, which humbled him, soften'd his Heart, *&c.* His true Insignia, or Emblems, were the Wings upon his Heels: He made the Orbs

and

and other Bodies move or go in their respective Courses, by the Power of Circulation, the Emblem whereof he carried in his Hand; his Scepter, with two Serpents twining and moving opposite Ways: He had no Occasion for a Head, but for Fashion-sake, to be like other Gods; nor for a Cap to it, nor Wings on it, nor even for a Dog's Head: That, by mistaking the Word, as I have hinted in the *Account of the Confusion of Tongues*, or taking this Word in a mental, instead of a physical Sense, was only an Emblem of his imaginary Fraud, Theft, *&c.* Let those who imagin'd they could, and attempted to rob him of his own Powers, Actions, and Insignia, or Emblems, take those which are imaginary, and keep them: I'll take Care he shall have his own.

בעל זבוב

MEntion'd, 2 *Kings* i. 2. This was the *Aleim* of *Ekron*; the Word is from זוב: It expresses to *flow*, the *Flower*; doubled, 'tis us'd for *Flies*; so the *Flier*. As *Aleim*, the Maker of Things flow, or fly, in a Fluid, in its self, and in all other Fluids. This is an Epithet of the Substance

ſtance of the Names, which flow themſelves, and make all other Fluids flow, and every Thing in each of them which moves, fly, or flow, or ſwim. I need but mention that they have made this the Lord of a Fly: Indeed the Air is the Lord of all Flies; when 'tis warm, gives them Life; and when 'tis cold, Death; but they worſhipp'd it to drive away Flies. Sure none ever thought that Air, in thoſe hot Climates, where they are moſt troubleſome, drove them away, or kill'd them: If theſe had ever looked into the New Teſtament, they might have found, that their Forefathers knew he was the chief, not only of all regular Motions in the Air, but the Ruler of Storms, Tempeſts, Dæmons, as explain'd in *M.*——*ſine P. p.* 136; and rather than allow *Chriſt* the Honour of what he did, as I have mention'd in the *Introd.* to *M.* ——*ſine P.* they attributed the Power of performing all his Miracles to this God: Theſe made him ſomething more than a *Scar-Fly*; but theſe are much like the reſt, and agree as well as the reſt: And if they had look'd into the Old Teſtament, to ſee what his Worſhippers thought of him, at 2 *Kings* i. 2. where King *Ahaziah* ſent to *Baalzebub*, to know whether he ſhould recover

of

of his Disease; for which his two Captains and a Hundred Men were destroy'd by Fire from Heaven, and for which he himself died: 'Tis plain they thought there were other Powers or Knowledge in him, than what this Epithet or Attribute expresses; and that this was but one Attribute of their *Aleim*, which they suppos'd possess'd of all the rest; and shews something worse than Ignorance in those who would make us believe, they attributed nothing to him but driving away Flies. The Miracle of raising Water in the Wilderness, is thrice reclaim'd by this Word, *Ps.* lxxviii. 20. cv. 41, *Isa.* xlviii. 21, *And the Waters flowed*: Whether in Opposition to this, any Species of Flux made the Person unclean to that high Degree the Law carries it, may be consider'd. As the Idea of the Root זבוב was taken from a Fly, so it appears, some Species of the Fly Kind was sacred to, or the Emblem of, this Deity, in *Ægypt*, as *Isa.* vii. 18, *And it shall come to pass in that Day*, Jehovah, *will hiss* * *at the Fly, that is in the*

* *Isaiah* ii. 21. In that Day a Man shall cast his Idols —into the *Clefts of the Rocks*, and here *Jehovah* promises to hiss away the Fly; and דבורה (what Insect soever that was, whether called so from any *Noise* it made, or, &c.) which they made their sacred Representatives, into the Clefts

the uttermost Part of the Rivers of Ægypt.——*And they shall go*, &c. Whether this were their sacred *Scarabeus*, so often mention'd, appears not.

בית הגלה

EXplain'd in the second Part of *M. P. p.* 257, compound of הג and גל expresses the *progressive Motion* in a Circle, and the *diurnal Rolling* or *Rotation* of the Earth; and is those Powers in the Air which give it those Motions. As each Word has its Operation in other Things, some of the chief Claims are inserted, and some Services reclaimed. I should add, the Service of attributing this Operation under the Word הג by dancing in Circles, is repeated above fifty Times: And in Imitation of the Earth's rolling round, I think they had some Dances at their Feasts to attribute it; because 'tis often alluded to under the Word גל in a mental Sense, tho' not express'd, because, perhaps, this was included in the other. The Passages for the Circulation of Air into, or Water out

Clefts in the Rocks; *i.e.* to open their Eyes so far that they should be ashamed of their Gods, and what they had represented them by, and so in Contempt, hiss at, what they now worshipped.

out of, the Abyſs, are expreſs'd by the Word חגה *Cant.* ii. 14, *My Dove is in the Cracks of the Rocks.* So in Circulation, Motion or Poſition, under the Word חוג, *Job.* xxii. 14, *And he walketh on the Circumference of the Airs.* Ib. xxvi. 10. *He formed a Circle upon the Surface of the Waters.* Prov. viii. 27, *When he ſet a Compaſs* (or a Circle) *upon the Face of the Deep.* Iſai. xl. 22, *upon the Circle of the Earth.* Ib. xliv. 13, *He marketh it out with the Compaſs.* So Springs, where the Waters iſſue by Circulation, under the Word גלל, Joſ. xv. 19, *Give me alſo Springs of Water.* So the Rolling of the Tides is claim'd, *Job.* xxxviii. 11, *Here ſhall thy proud Waves be ſtaid.* Pſ. lxxxix. 10. *When the Waves thereof ariſe, thou ſtilleſt them.* So claims the Names *Iſai.* xxxiv. 4. *The Heavens ſhall be rolled together as a Scrole.* So Thunder, *Pſal.* lxxvii. 19, *The Noiſe of thy Thunder is in* גלגל *the rolling Matter.* From Rotation גלולי became a common Name for the Objects of the Worſhip of the Heathens. This Motion of the Orbs, *&c.* is claim'd upon the Columns, *&c.* before the Temple, and ſuperſeded by Miracles.

אלהי תרתק

MEntion'd 2 *Kings* xvii. 31, was the *Aleim* of the *Avites:* It is compounded of תור and רתק: It expresses to lead Things about in their Courses or Orders, by a Chain. It seems principally to refer to the Agents which move and direct the Motions of the Orbs, which each keeps its Course, as if it were, as our Language expresses it, *tether'd* in a Chain, with Liberty to move round at the Extent of the *Tether*; and the *Moon* and the *Satellites*, as if they were each chain'd to its respective Orb; and the fix'd Stars are kept in their Order, as if they were chain'd; as it is in other Words express'd, in the Description of the Spheres on the two Columns before the Temple. This was a Study which the *Chaldæans* excell'd all others in; and from them, as I have observ'd, we have the Tables of the Courses of the Orbs, by which our Moderns have calculated: So *God* says, He makes these Orbs know the Times of their Rising, Setting, *&c.* and reclaims these Actions by many other Expressions. The Turtle

and

and the Ox were Emblems of חיר, and *Collar*, (Monile) *Chain about the Neck*, &c. Representations: And at *Isa.* xl. 19, there is Mention of Silver Chains for an Idol.

בית השמה

EXplain'd in the second Part of *M.P.* *p.* 410. expresses that Power in the Names which gives the * Declination to the Earth, and thereby the periodical Variation of the Seasons, and all the Consequences; the annual Cause of producing and supplying of most of the Sorts of Animals and Vegetables, or ripening Fruits, *&c.* Some of the Claims are inserted: I shall add, *Gen.* viii. 22, *While the Earth remaineth, Seed-Time and Harvest, and Cold and Heat, and Summer and Winter, and*

* There was a Tree which bore this Name, of the Wood of which the מקדש was made, *Exod.* xxv. 5. and by *Isai.* xli. 19. was the Cedar, or some Species of it. This Word is often used for *Sin*, as it signifies to *decline*, or *turn aside*. It is like other Words, made several *Roots* of, but this Idea answers in all the Places it occurs; building the Tabernacle of it, was emblematically calling the Tabernacle their *Sin*, or saying it was *to bear* their Sin.

Day and Night, shall not cease. Jer. xxxiii. 25, *Thus saith* Jehovah. *If my Purification, the Consideration upon which I promis'd the Continuation of Day and Night, exist not; and if I have not appointed the Ordinances of the Names and the Earth, then,* &c. *Deut.* xi. 14. *Jer.* v. 24, *And I will give you the Rain of your Land in his due Season, the first Rain, and the latter Rain, that thou mayest gather in thy Corn, and thy Wine, and thine Oyl.* The respective Feasts were appointed at the respective Seasons, and there are vast Numbers of other Claims.

בית שן

MEntion'd, 1 *Sam.* xxxi, 10. and 2 *Sam.* xxi. 12: The *Lexicons* have made this and שאן the same; but *Hieron. in quæst. Heb.* "says there were two Cities of the Name of *Beth-san.*" This and a House of, or lin'd with Ivory, have the same Name; but this appears to be a Temple, because they hung up the Body of *Saul* there, as a Trophy. The *Lexicons* have given us several Attempts upon the Idea of this Word; but I think there are two Ideas taken from the

the Teeth; not from the two Sets, one above, and another below; but the first, as they are the only Parts of Man which cast and renew. I think that complex Idea is taken from them, and carried to the Year, *&c.* and is very frequently us'd to several Purposes. The other is from their Sharpness and Hardness, to penetrate, cut, or grind, or perhaps divide; but only apply'd to Rocks, Weapons, *&c.* in a very few Instances. As I have observ'd under the Word שד, When that Word, so here, when this stands in a Sentence, it cannot be mistaken; but there, as here, when they place it alone as the Name or Attribute, tho' they knew which they intended it for, 'tis not so easy for us to know. I think at that Time they thought not of any Metamorphoses, whatever their Followers, by mistaking the Meaning of such a Word as this, might do. To be the Giver of Teeth, would be too small an Epithet: To have the Rule over the Teeth of wild Beasts, or Weapons, might have been considerable; but this Word is very seldom us'd for them. But to renew the Year, and all the Consequences; renew the Seasons, Fruits, *&c.* and also ripen and cast them; and, in the latter Sense, eat them up; which either the Creatures

or the Season, in a great Measure, annually does before another Renewal, would be a high Attribute. And as we have no Account of any Subject making a House of Ivory, nor any Prince, except *Solomon*; and as we have no Mention of any who had any Summer-Houses, nor of any who had any Winter-House, except *Jer.* xxxvi. 22, *Now the King sat in the Winter-House*; and as most of the rest are but accidentally mention'd, and these on Purpose; and as this and others are found join'd with other Places and Instruments of Idolatry, *Amos* iii. 15, I must take this Word in this Sense, and the others as Temples. These Agents had this Commission, *Gen.* i. 14, *Let them be for Signs and for Seasons, for Days and for Years.* This Power was regranted. *Gen.* viii. 22. Liberty to attribute this Power to *Jehovah*, was what *Moses* demanded of *Pharoah*, *Exod.* v. 1, *Let us dance in Circles to* Jehovah. The Sacrifice of the Calf, Lamb, or *&c.* as *Exod.* xii. 5. *Levit.* ix. 3, xii. 6, *Mich.* vi. 6, were to be the Sons of a Year: So *Exod.* xxiii. 14, 17; xxxiv. 23; *Deut.* xvi. 16, all the Males were to appear before, and hold Feasts to, *Jehovah* their *Aleim*, three Times in the Year: So *Exod.* xxx. 10; *Levit.* xvi. 34, they were to make an Atonement

tonement once in a Year: So *Deut.* xv. 20, to eat their Firſtlings, *&c.* before *Jehovah*, Year by Year: So *Neh.* x. 32, each was to pay a Third of a Shekel yearly, to ſacred Uſes. *Deut.* xxiv. 5, A new-marry'd Man was free from Services for a Year: So the Years of Sabbath, of Jubilee, *&c.* were inſtituted. In Alluſion, *Iſai.* lxi. 2, *To proclaim the acceptable Year of* Jehovah. *Ib.* lxiii. 4, *And the Year of my redeemed is come:* So general Claims, *The Eyes of* Jehovah *thy* Aleim *are always upon it, from the Beginning of the Year, unto the End thereof. Pſal.* lxv. 11, *Thou crowneſt the Year with thy Goodneſs, and thy Paths drop Fatneſs:* So under many other like Words. The השנים *Eſſenes*, a Sect of the *Chaldee Jews*, ſeem to have taken their Name from this.

בית החרף

MEntion'd above, *Amos* iii. 15; the Word is us'd for that Part of the Year we call *Winter*, when the Earth is ſtripp'd here of all its Ornaments, prepared by Rain, Snow, Froſt, Cultivation, Seed, *&c.* for the next Crop: And ſo here the Giver of Winter. This was in the

first Commission of the Spirit, and the Fluxes of Light, *Gen.* i. 2, *And the Spirit of the* Aleim *was the Instrument of Impulse.* Ver. 14, *And let them be for Signs and for Seasons, and for Days, and for Years.* Renew'd *Gen.* viii. 22, *While the Earth remaineth, Seed-Time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night, shall not cease.* General Claims, *Psal.* lxxiv. 17, *Thou didst set all the Borders of the Earth, the Summer and the Winter, thou didst make them.* Punishments, Threatnings, *&c. Isai.* xviii. 6, *And the Fowls shall summer upon them, and all the Beasts of the Earth shall winter upon them.* One was named from this, *Neh.* vii. 25.

בית הקיץ

MEntion'd also *Amos* iii. 15: The Word is us'd for that Part of the Year we call *Summer*, when the Earth brings forth, and ripens the Fruits: And so here the Giver of *Summer*. The last and this are join'd, *Gen.* i. 14; Ib. viii. 22. *Psal.* lxxiv. 17. *Isa.* xviii. 6: So *Isa.* xvi. 9, *For the Shouting for thy Summer-Fruits, and for thy Harvest, is fall'n.*

Jer.

Jer. viii. 20, *The Harvest is past; the Summer is ended, and we are not saved.* Ib. xlviii. 32, *The Spoiler is fallen upon thy Summer-Fruits, and upon thy Vintage.* One was nam'd by this, 1 *Chron.* iv. 8. to this Class refers that Expostulation of St. *Paul, Gal.* iv. particularly, ver. 8, *Howbeit then, when ye knew not God, ye did Service unto them which, by Nature, are no Gods: But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage? Ye observe Days and Months, and Times and Years,* &c.

בית נמרח

MEntion'd *Numb.* xxxii. 36. from מיר or מרח: It expresses the Agent or Power which changes. Whether this was of its self, or of other Things; whether 'tis general, or it refers to some Particular, is not easy now to determine. If it be also passive, that which changes, or is changed by its self; the Parts of this Agent, which changes other Things, is alternately chang'd its self: That which is Light, becomes Spirit; that which is Spirit

Spirit becomes Fire; and that which is Fire, becomes Light. The Position of the Planets and the Earth, with respect to each other; to the known fix'd Stars, *&c.* The Face of the Moon, with respect to the Sun and the Earth, are continually changing: So changes Day and Night, Seasons of the Year, of the Weather, stormy, calm, wet, dry, cold, hot, *&c.* which changes the Appearances in the Firmament, or Circumference in Degrees of Light or Darkness; in the Colours of the Heavens; in the Clouds, or the Colours of them. This is reclaim'd in other Words, *Mal.* iii. 6, *I am* Jehovah; *I change not; therefore ye Sons of* Jacob *are not consum'd.* Ps. cii. 25, *And the Names are the Work of thy Hands; they shall perish, but thou shalt endure: Yea, all of them shall wax old, like a Garment: As a Vesture shalt thou change them, and they shall be changed: But thou art the same, and thy Years shall have no End.* 1 *Epist.* of *James* i. 17, *With whom is no Variableness, neither Shadow of Turning.* And they are charg'd with having changeable *Aleim, Jud.* v. 8, *They chose new* Aleim; *then was War in the Gates.* If consider'd as acting upon other Things, it changes the Composition and Appearance of

of *Adamah*, vegetable Mould, into Sap, vegetable Juices, and thence into the several Parts of the Stems, Branches, Fruits, *&c.* of Vegetables; and some Parts of them into the Fluids and Bodies of Animals; and the Parts of many Species of each of them into the Bodies of Men; and changes all these Forms, and that of Man, for confiding in them, into their original Dust. The stupid Notions of *Transmigration*, *Metamorphosis*, and such Stuff, were not in these Times dreamt of. Indeed, mistaking what the Antients meant by this Deity, might lead the later Heathen into those Notions. The natural Changes are reclaim'd by this Word, *Job*, xxxvi. 22, *Who can change like him.* Ps. xlvi. 3, *We will not fear when the Earth is changed*, & al. where, between *God* and Man, this Word is translated *Rebellion*. The Changes in the Names themselves, or in their Appearances, diminish not their Services to Man; but all are for his Benefit: Yet as the Heathens had no Revelation, nor other Pretence of knowing Things to come; or whether their Deities were pleas'd or displeas'd with their Actions or Undertakings; but by those who pretended to observe the Changes in the Heavens, of which they had Abundance, call'd by

several

ſeveral Names: Whether they had gone any Length then in what has been ſince call'd *judiciary Aſtrology*, or only in obſerving the Colours or Clouds, which changed irregularly, or, as they thought, voluntarily, with Deſign to expreſs and determine the Fate of Things, is uncertain. It appears, *Iſa.* xlvii. 13, חוזים בכוכבים they had *Seers* of Viſions, of Secrets in the Stars: So *Deut.* xviii. 14, *& al.* they had מעונים Obſervers, or Prognoſticators, from the Clouds: But it ſeems they expected this Deity ſhould, upon their Interceſſion, exhibit ſuch Appearances as ſhould be favourable to them. I am inclin'd to this, becauſe נמר a *Panther* is the Emblem, with a party-colour'd, or ſpotted Skin; and I think they wore Party-colour'd Robes: And they had ſome Repreſentation mention'd *Ezek.* xvi. 16, "High Places of Divers Colours, LXX, "Idols ſowed together, or Patch'd-work "Idols." The Inſtrument forbid to be us'd upon the Head of a *Nazarite*, is call'd by this Name, render'd *Novacula*, which was in Oppoſition to ſome Cuſtom of the Heathen in ſhaving ſome Part of their Heads; perhaps into ſome Figures: *C.* under this includes ſowing their Ground with various Sorts of Seeds, *&c.*

בית

בית לבאות

EXplain'd in the second Part of *M. P.* *p.* 371. It expresses the Giver of Intelligence by Signs, and so the Knowledge of Things to come. Some of the Claims are also inserted: I shall add, *Deut.* xiii. 1, *If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder; and the Sign or the Wonder come to pass whereof he spake unto thee, saying, Let us go after other* Aleim *(which thou hast not known) and let us serve them: Thou shalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams; for* Jehovah *your* Aleim *proveth you, to know whether you love* Jehovah *your* Aleim—— *And that Prophet, or that Dreamer of Dreams, shall be put to Death.*—— Ib. xviii. 10, *There shall not be found among you*—— *or that useth Divination, or an Observer of Times, or* &c. Ps. cv. 27, *They shewed his Signs among them, and Wonders in the Land of* Ham; all the Particulars are enumerated. *Isa.* vii. 11, *Ask thee a Sign of* Jehovah *thy* Aleim: *Ask it either in the Depth, or in the Height above.* Ib. xxxviii. 7, *And this shall be a Sign unto thee*

thee—— I will bring again the Shadow of the Degrees, which is gone down in the Light-Dial of Ahaz, ten Degrees backward: So the Light return'd ten Degrees. *Ib.* xli. 22, *Let them bring forth, and shew us what shall happen,* &c. *Ib.* xliv. 25, *That frustrateth the Tokens of the Liars, and maketh Diviners mad,* Ib. xlvii. 12, *Stand now with thine Inchantments, and with the Multitude of thy Sorceries —— Let now the Astrologers, the Star-gazers, the Monthly Prognosticators, stand up and save thee.* Dan. iv. 2, *I thought it good to shew the Signs and Wonders that the most high God hath wrought toward me,* &c. *Ps.* lxxiv. 9, *We see not our Signs; there is no more any Prophet, neither is there among us any that knoweth how long.*

נבו

MEntioned *Isa.* xlvi. 1. An Object which the *Babylonians* worshipp'd. The Word expresses to shew or reveal Things secret, by being past unknown or forgotten, or Things or Actions yet to come, is what we call Prophecy; so the Giver of Power to Prophecy, no doubt the same to which they gave all their other Attributes. The Denuntia-

tions

tions against those who pretended to prophecy by these Powers are many. And every true Prophet, every Prophecy, every miraculous Sign, and every Completion, is not only a reclaiming, but an Evidence of the Possession and Ability of communicating this Power. Several Places, a King, and several Persons bore this Name; and one greater than all was to bear this Office, *Deut.* xviii. 18, *I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth. And he shall speak unto them all that I shall command him. And it shall come to pass, that whosoewer will not hearken unto my Words which he shall speak in my Name, I will require it of him.*

אלהי נבחז

MEntion'd 2 *Kings* xvii. 31. The *Aleim* of the *Avites*; componnd of נבא to shew and חזה Vision of Representations of secret Things, past or to come; so the Agents with Power, to represent to the Eyes of the Body or Mind Appearances or Ideas of Things past or to come. This Crime was to be punish'd with

with Death, *Deut.* xviii. 20, *But the Prophet—that shall speak in the Name of other* Aleim, *even that Prophet shall die.* One of the Methods *God* took to reveal Things was by Vision. 1 *Sam.* iii. 1, *The Word of* Jehovah *was precious in those Days, there was no open Vision.* Prov. xxix. 8, *Where there is no Vision the People perish.* These Names which had been us'd in *Chaldea,* were not us'd by the *Canaanites* or *Israelites.* But they had Prophets to these *Aleim* under other Names, 1 *Kings* xviii. 19, *The Prophets of* Baal *four Hundred and Fifty, and the Prophets of the Groves* (Blesser) *four Hundred.* *Jer.* ii. 8. xxiii. 13, *And the Prophets prophesied in Baal.* The Destruction of these was predicted, and evidently accomplish'd by *Christ.* *Zach.* xiii. 2, *And it shall come to pass in that Day— and also I will cause the Prophets and the unclean Spirit to pass out of the Land.* They had various Methods of discovering Things to come, or to Prophecy, as Visions from the Stars, Discoveries by Observations from the Clouds, already mention'd in express Words, and others mention'd by the Names of the Persons employ'd. But the Translations do not determine the Manner, and 'tis out of my way to explain them here. Mention'd

tion'd, *Deut.* xviii. 10, *There shall not be found among you* קסם קסמים *any one that useth Divination,* מעונן *Observer of the Clouds; or* מנחש *an Enchanter; or* מכשף *a Witch; or* חבר חבר *a Charmer; or* אוב שאל *a Consulter of an Aub; or* ידעני *a Knowing-one; or* דרש אל המתים *a Consulter of the Dead.* Exod. vii. 11. *Then* Pharoah *also called* חכמים *the Wise-men and* מכשפים *the Sorcerers; now the* חרטמי *Magicians of* Egypt *did in like Manner with* להטיהם * *their Inchantments.* Jer. xxvii. 9. *Hearken not ye to* חלמתיכם *your Dreamers.* Dan. iv. 4, *Then came in the Magicians,* אשפיא *the Wisemen;* כשדיא, *the* Chaldeans; *and* גזריא *and the Sooth-Sayers.* There are other Precepts against these, as *Levit.* xix. 26, *Mich.* v. 12. And these Things were practised, 2 *Kings* xxi. 6. 2 *Chron.* xxxiii. 6. *& al.* Though I intend not to meddle here with any Thing but the Heavens, yet as there is one Expression

* להט is to kindle as Fire does; so להטיהם is *Flashings of Fire or Light.* They jugled by throwing the Light into the People's Eyes, and it is likely pretended, to guess from the Manner of the Fire's burning. So מנחש also is a Conjecturer from the Fire; and is to be as quick as Flashes of Fire, or the Reflections from Brass, as 1 *Kings* xx. 33. And by such Reflections they pretended to know the Event of any Undertaking they consulted the Fire or Light upon.

preſſion which has been taken for enquiring of the Souls of dead Men, and ſeems to be ſtrengthen'd by *God*'s permitting the Woman to ſhew a Repreſentation of *Samuel*, yet that may be only a reproaching Expreſſion upon thoſe who enquired of the Heavens or Names who are dead, and never had any Life or Knowledge in them. Who they enquir'd of is often mention'd, *Deut.* xii. 13, *That thou enquire not of their* Aleim. 2 Kings i. 2, *Go, enquire of Baal-zebub.* 2 Chron. xvii. 3, *And enquired not of the Baalim. Ib.* xxv. 15, *Why haſt thou enquired of the* Aleim *of the People.* Ver. 20, *Becauſe they enquired of the* Aleim *of Edom.* Iſai. xix. 3, *They enquire of the vain Things.* Amos v, 5, *But enquire not at Bethel.* Iſai. viii. 19, *Enquire of the Aub's, and of the knowing Ones, the Peepers and the Mutterers; Should not a People enquire of their* Aleim? *It is for the Living, after the Dead?* There are the ſame Ridicules upon theſe Pretenders to prophecy, as there is upon their *Aleim*, under שמים & שמש, *&c.* And this alſo ſhews what their *Aleim* were. *Mich.* iii. 6, *Therefore Night ſhall be upon you, that you ſhall not have a Viſion; and it ſhall*

shall be dark over you that you shall not divine; and the Light of the Sun shall go down from over the Prophets, and the Day shall be darkned upon them. And the Seers shall be ashamed and the Diviners confounded; and they shall cover their Lip (in token of Grief) *all of them, because the Aleim answer not.*

אלהים תרפים

MEntion'd first *Gen.* xxxi. 19, *Et al.* The Word signifies Images, which could reveal future Events. As the Answers in the Tabernacle, or *S. S.* in the Tabernacle and first Temple, came from the *Cherubim*, which were Images of the *Aleim*, and these were the *Aleim* of *Laban*. *Coc. p.* 983——Jud. xvii. 5, *And he made an Ephod, and Teraphim*-- I believe they were the Cherubim.—Hos. iii. 4., *Without a sacerdotal Ephod.* Whether such as was instituted by *Moses*, or one made by a false Zeal, and without Images such as the Cherubim were. *Ezek.* xxi. 21 or 26, *He enquired of Images*; Gods worshipped thro' Images. Where you find the *Jews* forge a Number of Stories

about any Word, you may be ſure there is ſomething of Moment contain'd in it, which they endeavour to hide: Among them they have told us one, which happens to be true, and for which I thank them. *B. C. p.* 2660. "*Elias* adds that the Temples, Churches, and Chapels of the Gentile Idolators, under which Names they mean the Churches of *Chriſtians*, were alſo called בית־התרפה the Temple of the Teraphim". Becauſe the Myſteries of all Believers in *Chriſt*, of thoſe who were *Jews*, as well as of *Chriſtians*, are contain'd in them; and even the Heathen for a long Time us'd, though they abus'd them. When theſe were repreſented by *God*, as *Gen.* iii. 24. *Ezek.* x. *&c.* And when they were ſet up by his Appointment, *Exod.* xxv. *&c.* and 1 *Kings* vi. *&c.* they were call'd *Cherubim*; but at the Time when theſe appear'd not, or the original Images in the Temple were deſtroy'd, they were call'd *Hoſ.* iii. 4, *Teraphim.* As it was propheſied, that *inter al.* they were to be without *Teraphim*, which was one of the five Things, they ſay, they wanted in the ſecond Temple, and for want of thoſe Things they had no Anſwers; mention'd *Sheringham Codex Joma, p.* 102, "The

" The Ark of the Mercy-Seat; the Che-
" rubim; the Fire from Heaven; the Pre-
" ſence of the Holy Spirit; the Urim and
" Thummim". If this be true, there was nothing in the *S. S.* and the Prieſt could not have perform'd his Service enjoin'd, *Levit.* xvi. 14, *&c.* And rending the Veil would have ſhewn an empty Place. But 'tis more likely, that they repreſented every Thing they could in the ſecond Temple, Veſtments, *&c.* But if they made Figures of the Cherubim, Ephod, *&c.* the Figures were not Teraphim, did not come up to what the Word expreſs. They had no Anſwers from them, nor from the Ephod, or, *&c.* And after *Chriſt*'s Reſurrection, Aſcenſion, Miſſion of the *Holy Ghoſt*, &c. theſe were uſeleſs, either to exhibit the *Trinity* or give Anſwers. When the ſame Similitudes were ſet up for the ſame End in a private Family in Imitation of the Cherubim, where perhaps their Religion was mixed, as *Gen.* xxxi. 19, or among other Emblems, in Imitation of thoſe in the Tabernacle, as *Jud.* xvii. 5, xviii. 14, 17, 18, 20, or perhaps in falſe Worſhip, and out of the Temple, as 1 *Sam.* xv. 23. *Ib.* xix. 13, For 'tis a Doubt with me, whether *Saul*'s Fa-

mily were not perverted, so that *Micah* might have procur'd such Images, and perhaps to enquire about *David*. So 2 *Kings* xxiii. 24. *Ezek.* xxi. 21, and *Zach.* x. 2, in Distinction to those set up in the Tabernacle or first Temple, I think they were call'd Teraphim, and as true Answers were given in the Tabernacle and the first Temple: So *Zach.* x. 2, false Answers were, or were pretended to be given by those us'd in false Worship.

בית עזמות

MEntion'd 2 *Esd.* vii. 28. If it be compounded of עז Strength and מות the Exercise of the Faculty of the Mind or Imagination, it belongs to this Class; and as *Aleim*, the Giver of Strength to exercise the Faculty of the Mind. The Word is us'd in a good Sense for *Jehovah*, and for those whose Minds were directed by Revelation; and in the worst of Senses, for those whose Minds were not directed by Revelation, but left to Imaginations; so that the Consequences of Imagining are, as it were, comprehended in this Word: And as those who worshipp'd these

these *Aleim* were not guided by Revelation, but Imagination, these are those who they suppos'd gave Strength to the Imagination, 'tis likely, asleep as well as waking; and perhaps these *Aleim* have had as many Votaries under this Attribute, as any other. I shall shew the Construction of the Word, in a few of many Instances, for *Jehovah* Aleim, Job xlii. 2, *And no Thought of thine can be hindred.* Jer. iv. 28, *I have purpos'd it.* Ib. xxiii. 20, xxx. 24, *'till he have perform'd the Thoughts* (Intents) *of his Heart.* Zach. i. 6, viii. 14, 15, *Like as the Lord of Hosts thought to do unto us.* So to Studiers of Revelation, *Prov.* i. 3, *To the young Man Knowledge and Discretion.* Ib. iii. 21, *Keep sound Wisdom and Discretion.* Ib. viii. 12, *And find out the knowledge of Thoughts* (S. good Thought.) So in those who departed from Revelation, *Gen.* xi. 6, *And now nothing will be restrain'd from them which they have imagin'd to do.* Levit. xix. 29, *And the Land became full of Wickedness.* Job xxxi. 11, *For this is an heinous Crime.* Psal. xxxvii. 7, *Because of the Man who does after Imaginations.* Ps. cxxxix. 20, *For they provoke thee by Imaginations.* Prov. x. 23, *It is as Sport to a Fool, to do Mis-*

chief. Ib. xii. 2, *But a Man of wicked Devices will he condemn.* Ib. xiv. 17. *A Man of wicked Devices is hated.* Ib. xxiv. 8, *He that deviseth to do Evil, shall be call'd a mischievous Person. The Thought of Foolishness is Sin.* Jer. xi. 15, *She hath wrought Lewdness with many.* Ib. xiii. 27, *The Lewdness of thy Fornication.* Ezek. xvi. 58, *Thou hast born thy Lewdness.* Ib. xxiii. 21, *The Lewdness of thy Youth.* ver. 44, *As they go in unto a Woman that playeth the Harlot, so went they in unto* Aholah *and* Aholibah, *the lewd Woman.* ver. 48, *Thus will I cause Lewdness to cease.* ver. 49, *And they shall recompense your Lewdness upon you, and ye shall bear the Sins of your Idols.* These, with the *Adjuncts*, and many more such, are the Words us'd for this Word, when it is us'd for the Actions of the Minds of Men who acted as those who call themselves *Free Thinkers*, that is, who thought or imagin'd without the Guide of Revelation. I would not leave Room to have it said, that I intended to decry the Use of the Faculty of the Mind; but the using it about Things reveal'd before we use it in searching the Original, till we are satisfied we understand the Revelation; or even then against,

or

or in Opposition to, what is reveal'd in it: Which is no more than allowing that the *Aleim* can reason and understand, and dictate to Writers, better than we can. If this Word be compounded of עץ Strength and מות Death, it belongs to a Class below.

בית בראי

MEntion'd 1 *Chron.* iv. 31; explain'd in the second Part of *M. P. p.* 514. The Word בראי expresses the Act of Creation. I doubt the Heathens us'd no Word in their Worship in that Sense: I think they meant no further, than from Atoms to form Vegetables, or Bodies, or supply those form'd. Their *Aleim*, the Names, and every Thing they form'd are claim'd by Creation. *Gen* i. 1, *In the Beginning the* Aleim *created the Names and the Earth.* I have hinted in another Manner, in the second Part of *M. P. p.* 2, as the Names and the Earth were only nam'd in the general Creation, Ver. 21, Whales, and every Thing which was form'd out of Matter, in the Water, are said to be created: But as the Earth was nam'd, Vegetables

tables and Creatures which were brought out of the Earth, needed not be said to be created, but form'd. And as Man was form'd of *Adamah*, a Species of Matter not nam'd before, Ver. 27, so the *Aleim* created Man in his own Image, *In the Image of the Aleim created he him* (this was something besides Male and Female created them) *Male and Female created he them.* For want of distinguishing between *Creation* and *Formation*, they have made *Adam* of two Sexes: *Adam* only was form'd when there was a general Description of the Creation of *Adamah*: *Eve* was created when *Adam* and all other Matter was created; so comprehended in the particular Description of the Matter they were made of: But *Eve* was not form'd, further than a Rib, when *Adam* was formed; and afterwards *God*, as it is express'd, built up the Rib for her: So Isai. xliii. 7, *For I have created him for my Glory: I have form'd him; yea, I have made him.*

בית מעון
בעל מעון
בית בעל מעון

THE first is mention'd *Jer.* xlviii. 23; the second *Numb.* xxxii. 38; *Ezek.* xxv. 9; the third *Jos.* xiii. 17. The Word expresses *Habitation*, a *Bed-Chamber*; but is us'd here, and *Exod.* xxi. 10, *Numb.* v. 31, without the מ, for Conversation between Man and Woman. I have suppos'd in the Introduction to *M.—sine P. p.* 179, that as the Desire of this perverted Man to spiritual Adultery, עון became a Root for Iniquity: So *Psal.* li. 7, *Behold* בעון *for Sin* (to be the Offering for Sin) *was I born.* This is us'd in a spiritual Sense, *Psal.* xc. 1, Jehovah, *thou hast been our Meon.* It is also us'd for spiritual Adultery, *Exod.* xx. 5, xxxiv. 7; *Numb.* xiv. 18; *Deut.* v. 9; *Jer.* xxxii. 18, *Visiting the Iniquity of the Fathers upon the Children* (only this taints the Blood.) *Jos.* xxii. 17, *Is the Iniquity of Peor too little for us?* Job. xxxi. 28, *This also were an Iniquity to be punished by the Judge.* Jer. xxxi. 34, *I will forgive their Sin.* Besides the vitiated

ted Instincts of Man, as they attributed the Powers in this Action to their Gods and Goddesses, they imagin'd that this Action was acceptable to them: That every Woman was once to prostitute herself at their Temples. Nay, lower down, the Poets, to Appearance, make their Gods and Goddesses play such Tricks themselves. Hence the Seventh *Command*, *Exod.* xx. 14, *Thou shalt not commit Adultery:* And hence the strict Laws about Matrimony, and many other Claims, under this and many other Words. Dr. *Cumberland*, in his *Sanchon. p.* 66, *& seq.* labours to prove, that this was *Peor:* Indeed there is not much Difference. As this is the Power which enables Creatures to Act, only this is the Cause, and the other the effect; and he and all our Chronologers have made this *Menes* (tho' I think they mistake it for מנו) who they make a Man, and Father of their imagin'd Race of Men, who were Kings in *Egypt*. Indeed, all their Race were Kings, but no more Men than either of these were. As this is the Power which enables Brutes to couple, they say, if the Breath of a Dog which is coupled with a Bitch, and which perhaps couple the strongliest of any two Creatures

tures, be ſtopp'd a Moment, he is immediately loos'd.

מפלצת

MEntion'd 1 *Kings*. xv. 13. 2 *Chron*. xv. 16, from פלץ which ſignifies the Action of Concuſſion, Convulſion, Trembling, and with the מ is an Image with that Inſtrument, which when us'd, moves in that Manner, and ſometimes leaves the Effect of Trembling upon the other Parts. As Fear, an Action of the Mind, has the laſt nam'd effect upon the Body, Fear is expreſs'd by the ſame Word, but has no Relation to this other than by the ſame Idea accidentally. The Word פחד which ſignifies *Pavor*, is us'd this way, *Job*, xl. 12 or 17, *The Sinews of his* פחד *are wrapt together*. 1 *Kings* xv. 13, the King's Mother was degraded from her Royal Dignity for ſetting up this. I have hinted in the Introduction to *Meſſine P. p.* 179, why theſe Parts, this and the next, were made the Emblems of theſe Powers, and worſhip'd. This was continued downward, *Bochart. Canaan, p.* 577, "There was at *Naxos* in *Sicily* a Temple of *Venus* on the Sea-ſide, in which

which were dedicated Privy Members of a large size:" So Priapus, &c. The Claims cannot be under these Words, but there are vast Numbers under others, *Deut.* xxviii. 15, *But—if thou wilt not hearken unto the Voice of* Jchovah *thy* Aleim. Ver. 41, *Thou shalt beget Sons and Daughters, but thou shalt not enjoy them, for they shall go into Captivity.* A Liar should have a strong Memory, and Liars should act in concert: They have construed אשרה, which is in *Hebr.* Felicity, or being blessed, a Grove, and *C. Selden. de diis Syr. Syn.* i. *c.* 5, from others, tells you, that אשרה was an Image of a Female Deity, and that the Image of this was to gratify that every Day. Misconstruing her to signify a Grove, and other Misconstructions upon these Points have led the *Mahometans* to make this Enjoyment their Paradise here and hereafter.

כמז

MEntion'd *Exod.* xxxv. 22. *& al. M.* "something like Breeches, a Female Dress or Ornament beset with Gold and Jewels, *al.* a Female Ornament about the Privy Parts. *Doct. Heb.* a Type of the *Vulva.*

Valva. B. C. it is so called because it is the Seat of Lust" *Scabbas* Fol. 64.1. These *inter al.* were offer'd *Exod.* xxxv. 22. And also out of the Spoil taken from the *Midianites*, *Numb.* xxxi. 50. כומז Whether this have any Relation to κώμος, mention'd *Rom.* xiii. 13. may be consider'd.

בית פעור
בעל פעור

THE first mentioned *Jos.* xiii. 20. The second *Numb.* xxv. 3, *&c.* This was the *Aleim* of the *Moabites*. The Word signifies to open, so the Agent with Power, which could open. Though it has no Relation to any particular Thing or Part, I think they understood it of the Womb in Cure of Sterility, *Kirch. Obel. p.* 531. "The *Jews* worshipped *Baal Phegor* against Barrenness. So were these Signals, *al. Phylactaries. B. C.* Seraphim are peculiar Angels. In the *Targum* it is written: There are four Keys in the Hand of God, which He delivers to none—neither to Angel or Seraphic Angel, *Gen.* xiii. 22. *T. H.*" The *Jews* knew what they meant by שרף, that Heat

was

was the great Assistant in Procreation, and that the Heathens had Temples to it for both Sexes: But they also knew, that God had not given Power to these his Governours, Angels, Agents, to open the Wombs of Barren Women. I think they included in this Attribute, the Opening of the Womb in bringing forth, which is a more general Attribute, and which, as it is visible, seems almost as surprising as the other. And this Part of the Attribute ought to be placed lower down. The Case is set forth *Hos.* ix. 10, *But they went to Baal-Peor, and separated themselves unto that Shame,* — Ver. 11, *As for Ephraim, their Glory shall fly away like a Bird; from the Birth, and from the Womb, and from the Conception.* — Ver. 12, *Though they bring up their Children, I will bereave them.* — Ver. 13, *Ephraim shall bring forth his Children to the Murderers.* — Ver. 14, *Give them a miscarrying Womb, and dry Breasts.* — Ver. 16, *Yea, though they bring forth, yet will I slay even the beloved Fruit of their Womb.* Ezek. xx. 26, *They caused to pass through Fire all that openeth the Womb.* The Claims in each are many; in the first, *Gen.* xx. 17, 18, *And God healed Abimelech, and his Wife, and his Maid*

Maid Servants, and they bare Children; for Jehovah *had fast closed up all the Wombs of the House of Abimelech.* 1 *Sam.* i. 5, 6, *But* Jehovah *had shut up her (Hannah's) Womb.* Gen. xxix. 31, *And when* Jehovah *saw that Leah was hated, he opened her Womb: but Rachael was barren. Ib.* xxx. 22, *And the* Aleim *remembred Rachael, and the* Aleim *hearkened to her, and opened her Womb.* 1 Sam. i. 19, *And Elkanah knew Hannah his Wife, and* Jehovah *remembred her. —after Hannah had conceived that she bare a Son.* 1 Sam. ii. 5, *So that the barren hath born seven.* Psal. cxiii. 9, *Maketh the barren Woman — a joyful Mother of children.* Gen. xlix. 25, *Blessings of the Breast, and of the Womb.* Exod. xxiii. 26, *There shall nothing cast their Young, nor be barren in the Land.* In the later Sense under the Word פטר Exod. xiii. 12. xxxiv. 19. Numb. xviii. 15. *Thou shalt set apart unto* Jehovah *all that openeth the Matrix, and every Firstling that cometh of a Beast which thou hast, the Males shall be the Lord's. And every Firstling of an Ass thou shalt redeem with a Lamb; — and all the First-born of Man amongst thy Children, thou shalt redeem.* Numb. iii. 12, viii. 16. The Levites were

taken in Exchange for the First-born. *Numb.* xviii. 17. *Deut.* xv. 19. Firstlings of clean Beasts to be sacrificed. *Levit.* xii. each Woman after Delivery to acknowledge this by Sacrifice, *&c.* *Isai.* xlvi. 3. *Which are born by me from the Belly which are carried from the Womb.* This shews why the First-born in *Egypt*, rather than others, were cut off.

בית הרן

MEntioned *Numb.* xxxii. 36. from הרה to conceive, Conception; so the Agent with Powers, which gives Conception, and the Power of giving Life to the *Fœtus*, which the Air does not only to that of Man, but of Beast, Fowl, Insect, Fish, *&c.* To some call'd Viviparous in the Womb, and gives them Food by the Breasts of the Parents; to some call'd Oviparous or in the Egg, whether where the Parents attend the Egg, and give the Young Food by their Mouths, or at Peril of their Lives carry them to proper Places and cover them, where the Air will hatch them, and where there will be Food for the Young, or leave them cover'd or naked for the Air to hatch without Defence or

Pro-

Provision, as *Job* xxxix. 14. This Power is reclaim'd, and this Blessing granted to superannuated, and to those which were barren, *Gen.* xi. 30, *But Sarai was barren, she had no Child.* Gen. xxi. 1, *And* Jehovah *visited Sarah as he had said, and* Jehovah *did unto Sarah as he had spoken, and Sarah conceived and bare Abraham a Son in his old Age, at the set Time of which the* Aleim *had spoken unto him.* Jud. xiii. 12, *And his Wife was barren and bare not; And the Angel of the Lord appear'd unto the Woman, and said unto her, behold now thou art barren and bearest not, but thou shalt conceive and bear a Son.* Ver. 24. *And the Woman bare a Son.* Ruth iv. 13, Jehovah *gave her Conception, and she bare a Son.* But most eminently *Isai.* vii. 14, *Behold a Virgin shall conceive.* And by many other Words. The Heathens under several Attributes ascribed Generation, Conception, Production, Nourishment, *&c.* to this Machine, and the Powers in it, which operate to these and other Ends, and call'd them Father, Mother, *&c.* *Jer.* ii. 27, *Saying to a Stock* (the Representation of the Power) *thou art my Father, and to a Stone, thou hast brought me forth.* The *Jews* were directed to make no such Ac-

knowledgements, those were due to the *Jehovah Aleim*, and all secondary Honour upon those Accounts he transfer'd to each of their respective Fathers and Mothers, and the Children were to pay it to them, and upon Neglect or Refusal, he gave their Parents Power to disinherit, *&c.* and paying it to the others, was a Breach of the Purification, and a Forfeiture of the Land. Hence the fifth *Command*, *Exod.* xx. 12, *Honour thy Father and thy Mother, that thy Days may be long in the Land, which* Jehovah *thy* Aleim *giveth thee.*

As many have asserted that the Antients meant by עשתרת at *p.* 46, and by אשרה at *p.* 48. What the later Heathens did by their terrestrial *Venus*, those who are of that Opinion may insert them here.

כיון

MEntion'd *Amos* v. 26, and *Acts* vii. 43, render'd ῥεμφὰν from כון to prepare the Parts, suit them to their proper Places, fix them which are to be fix'd, and have such as are to be moveable, ready where they are to act or shall be wanted. This is one of the most comprehensive

prehensive Attributes, but lost in the Translation. *Jehovah Aleim* supersedes this by shewing, that he created, form'd and made מכין a Machine of the Names (to which they gave this Attribute) to act according to Rules, and prepared all other Matter, which they at first or since have acted upon. The Proportion of Air for Fire, Light, Spirit, to each other to make it a Machine, and to act upon other Things, of Stone to support this Shell, of Metals to Stone, of Water to terrestrial Matter, of the several Sorts of vegetable and animal Matter, to reform and supply each Part of each, 1 *Chron.* xvi. 30. *Psal.* xcvi. 10, *The World is framed it cannot fail.* Jer. x. 12, li. 15, *He hath establish'd the World by his Wisdom.* Prov. iii. 19, *He has framed the Airs by his Understanding.* Ib. viii. 27, *When He prepared the Airs, I was there.* Isai. xl. 12, *And proportion'd the Airs by the Span.* Ver. 13, *Who has prepared the Spirit of* Jehovah. Prov. xvi. 2, Jehovah *prepareth the Spirits.* Psal. lxxiv. 16, *The Day is thine, the Night also is thine; thou hast prepared the Instrument of Light, and the Light.* Psal. viii. 4, *When I consider thy Heavens, the Work of thy Fingers, the the Moon, and the Stars, which thou hast*

ordained. Psal. cxix. 90, *Thou hast framed the Earth, and it abideth;* Ib. xxiv. 2, *For He hath founded it upon the Seas, and framed it upon the Floods.* Ib. civ. 5, *He hath founded the Earth upon its Supports.* Ib. lxxv. 4, *I proportioned its Pillars.* Isai. xlv. 18, *God himself that formed the Earth and made it, He has established it, He created it not in vain, He formed it to be inhabited.* Psal. lxv. 7, *Who framed the Mountains by his Strength.* Job. xxviii. 25, *And proportioned the Waters by Measure. When He made a Decree for the Rain, and a Way for the Lightning of the Thunder, then did He see it and declare it, He prepared it, yea, and searched it out.* Psal. cxlvii. 8, *Who covereth the Heaven with Clouds, who prepareth Rain for the Earth, who maketh Grass to grow upon the Mountains.* Ib. lxv. 9, *Thou visitest the Earth, and watereſt it: thou greatly inricheſt it with the River of God, which is full of Water: thou prepareſt them Corn, which thou haſt ſo provided for it.* Ib. lxviii. 9, *Thou* Aleim *didſt ſend a plentiful Rain, whereby thou didſt confirm thine Inheritance when it was weary —Thou, O* Aleim, *haſt prepared of thy Goodneſs for the Poor.* Job. xxxviii.

41, *Who prepared for the Raven his Food.* But as this was an Object which they worshipped in the Wilderness, where they saw nothing prepar'd, they say of God, *Psal.* lxxviii. 20, *Can he give Bread also; can he provide Flesh for his People* (which he did by Miracle) Ver. 24, *And had rained down Manna upon them to eat, and had given them of the Corn of the Names.* Ver. 27, *He rained Flesh also upon them as Dust, and feather'd Fowls like as the Sand of the Sea.* And as God claims the Actions of this Machine of the Names from its first Formation upon the Parts of this System, so in Relation to this Class he also claims what they do in small or Microcosms, in forming Bodies in the Womb, in the same Sense. *Deut.* xxxii. 6, *Is not he thy Father that hath bought thee? Hath he not made thee, and established thee?* Job. xxxi. 15, *Did not he that made me in the Womb make him? And did not one fashion us in the Womb?* Psal. cxix. 73, *Thy Hands hath made me and fashioned me.* Prov. xxiv. 12, *Doth not He who prepared the Heart understand!* So under other Words, *Job.* x. 8. *&c. Psal.* cxxxix. 5, 14, *&c.* A City was call'd מכנה, a Man יכניה.

אתסכות מלככם
סכות בנות

MEntion'd, the first *Amos* v. 26, the second 2 *Kings* xvii. 30. Much has been said about these; I can make nothing of the First *Succoth* relating to or to be given by any Power, because 'tis *Plural* and Fœminine, so will not agree with King: It can signify nothing but the Tabernacles of your King, that *is*, one to each Image which they carry'd, whereby they represented the Confines of the Heavens, as *C. p.* 2522. סכך "Ar. The Air reaching to the Confines of the Heaven; Heaven itself," and so belongs to מלך. Indeed, as the Heavens was their Object of Worship, it seems pretty plain by Hints from the Heathens, that these Tabernacles were Representations of the Heavens or Names, and so were their Kings, &c. And 'tis likely the hollow Image which they call *Moloch*, and in which they tell us they burn'd their First-born, was in Imitation of the Heavens. *Selden*, of the *Syrian* Deities, ——" According to *Paulus Fagius*, the Image of *Moloch* was hollow or concave, having seven Apartments or Spheres: They opened the First, for the offering

offering of Flour or Meal; the Second, for Turtles; the Third for a Sheep; the Fourth for a Ram; the Fifth for a Calf; the Sixth for an Ox, for the Person who had a Mind to offer his Son, the Seventh Chamber or Sphere was opened *: The Face of this Idol was like the Face of a Calf: It's Hands being placed in a Manner fit to receive any thing from the By-standers, *&c.* While the Child was burning in the Idol, a Fire being kindled for that Purpose, they danced, beating Drums or Timbrels, that the Cries of the Child might not be heard. This he had from the Book *Jalkut*, whose Author is *Rabbi Simeon*. But *R. Salomon* upon *Jer.* vii. says, the Image was a Molten One. I am afraid the first Authors of the seven Conclaves or Spheres of *Moloch* will have much ado to make good that Assertion. Did they take it from the Rites of *Mithras*! For he had seven Gates sacred to him in Allusion to the Number of the Planets,

* And this may serve to clear *David* of a Piece of Cruelty, charged upon him from 2 *Sam.* xii. 31. in burning some of the *Ammonites* in their מלכן Image of *Moloch*; it being only sending their idolatrous Priests, or Ring-leaders in this Cruelty of burning Children as a Sacrifice to the Light, after their Sacrifices; and it will clear the Translators of a Piece of Nonsense, in making People pass through a Brick-kiln, which has no Passage thro' it. The *Jews* for מלכן put מלבן in the Marg. and we construe that a Brick kiln; not right surely. See *Jer.* xliii. 9. There was hardly a Brick-kiln before a Palace. It was a Vestibule, or *&c.* it is likely.

Planets, of which *Celsus in Origin, p.* 5. saith, That Men, Women, and Boys, were sacrificed to him, as it is in the Life of *Athanasius in Photion, Cod.* cclviii." Tis likely these Spheres were within one another, as they are in the Heavens, and in their Emblem the Onion explain'd; and this shews that *Tophet*, as I have explain'd it, was, the Sphere of the Sun, in which they burn'd their First-born. I need not repeat how strong their Tradition was, that the Sacrifice of a First-born should redeem them, and that nothing *less could* have induced them to offer their most beloved Off-spring. If I make the second *Succoth* the Tabernacles, and *Benoth* of the Daughters, 'twould be only a Supposition that they evaded expressing the Attribute which gives the Daughters what they wanted. If I make it the Coverers, Protectrices of the Daughters, it would answer the Emblem they give us, a Hen and Chickens; but that is an indeterminate Attribute. If it could be proved to be of the Signification of some which they put under the Root נסך, it would express what the Daughters wanted. But if *Succoth* be Tabernacles in the Sense aforesaid, and בנות be from בנה to build, so Plural בנים Builders; or, as they express'd the productive

ductive Powers Feminine, apply'd as it is to building Children; so the Agent with Powers which builds Children: 'Tis expressive. *R.* בנה *Buxt. Lex.* בן "is a Son who is extructed or built up from the Cohabitation of a Man and Woman. It is also by Metaphor applied to Brutes." Reclaim'd *Gen.* ii. 22, *And* Jehovah Aleim *built the Rib, which he had taken out of the Man, into a Woman.* So by other Words for the Brutes, *Gen.* i. 20. 24. *Gen.* xvi. 2, *Go in unto my Maid, perhaps I shall be builded up by her.* Ruth. iv. 11. Jehovah *make the Woman that is come into thine House like* Rachael, *and like* Leah, *which two did build the House of* Israel. So *Deut.* xxv. 9. *So shall it be done unto that Man that will not build up his Brother's House.* Whether the Tabernacles for which this Word is us'd, in which the *Israelites* were ordered to dwell, or those which were set up in the Temple had any Reference to these, may be consider'd. It refers to that appointed for the Sabbath; because the Business of that Day was to consider the Formation of that Tabernacle, the Heavens.

Perhaps עצבים at *p.* 165, & צור at *p.* 173. if it be of a Root with יצר the Plasmator, belong to this Class, and ought also to be inserted here; and the latter Part of בית מעור at *p.* 218. belongs to this Place.

בית

בית פלט

MEntion'd *Jos.* xv. 26. The Word expresses to deliver out of Danger, out of the Womb, or, *&c.* In the latter Sense, 'tis here the Deliverer out of the Womb. *Mich.* vi. 14, *And thou shalt take hold, but shalt not deliver: and that which thou delivereſt I will give to the Sword.* So of Brutes, *Job.* xxi. 10, *Their Cow calveth, and caſteſt not her Calf.* As this the Word *Peor, &c.* are proper Attributes, but not proper Words for Birth; and as they had attributed this under proper Words, as above-cited. *Jer.* ii. 27. *Saying——to a Stone* (the Emblem) *thou haſt brought me forth.* The Claims are under the Word ילד, *&c.* both for the Masculine Act of begetting, and the Feminine Act of bringing forth. *Ezek.* xvi. 20, *Thou haſt taken thy Sons and thy Daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured: Is this of thy Whoredoms a ſmall Matter, that thou haſt ſlain my Children, and delivered them to cauſe them to paſs through the Fire for them,* &c. *Ib.* xxiii. 37, *That they have committed Adultery, and Blood is in their Hands, and with their Idols have they committed Adultery,*

Adultery, and have also caused their Sons, whom they bare unto me, to pass for them through the Fire to devour them. The Heavens, *&c.* are claimed by this Attribute. *Gen.* ii. 4, *These are the Generations of the Heavens, and of the Earth, when they were created: In the Day that* Jehovah Aleim *made the Earth and the Heavens.*— So *Job* xxxviii. 28, *Who has begotten the Drops of the Dew*— *The hoary Frost of Heaven, who hath gender'd it?* Psal. xc. 2, *Before the Mountains were brought forth,* &c. *thou art* Aleim. In other Words he claims the first Productions; *Gen.* i. 11. *Let the Earth bring forth Grass,* &c. Ver. 20. *And the* Aleim *said, Let the Waters bring forth*—Ver 24.— *Let the Earth bring forth the living Creature,* &c.— And lest these Precepts should be mistaken, He says, Ver. 25. *and the* Aleim *made the Beast of the Earth after his Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth after his Kind. Cap.* ii. 19, *And out of the Ground* Jehovah Aleim *formed every Beast of the Field, and every Fowl of the Air.* Psal. lxxi. 6, *Thou art he that took me out of my Mother's Bowels.* The Claims of Deliverance from Danger under this Attribute are many, and strong, of which in its Place.

בעל המון

MEntion'd *Cant.* viii. 11. It expresses that in which there is a Multitude, and so which gives Power to, or makes to multiply in Number, to augment to a vast Quantity, and is the Agent with those Powers which enables People, and other Animals, by Copulation, by ejecting the Milt upon or into the Spawn, or Eggs, to procreate, bring forth, hatch, *&c.* and so to multiply. God grants this to *Abraham*, *Gen.* xvii. 4, *Thou shalt be a Father of a Multitude of Nations, for a Father of many Nations have I made thee.* So in other Words *Isaac* to *Jacob*, *Gen.* xxii. 3, *And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a Multitude* (an Assembly) *of People: And give thee the Blessing of Abraham to thee*, &c. To the whole Race of Man by another Word, *Gen.* i. 28, *And the* Aleim *blessed them, and the* Aleim *said unto them, Be fruitful, and multiply.* *Gen.* ix. 1, *And the* Aleim *blessed Noah and his Sons, and said unto them, be fruitful, and multiply.* Ver. 7, *And you, be ye fruitful, and multiply, and bring*

bring forth abundantly in the Earth, and multiply therein. So to other Creatures; *Gen.* i. 22, *And the* Aleim *bleſſed them, ſaying, Be fruitful, and multiply, and fill the Waters in the Seas, and let Fowl multiply in the Earth:* This is repeated, and the Effects aſſerted in a vaſt Number of Places. So in Oppoſition to theſe Powers giving Abundance; as of Rain, 1 *Kings* xviii. 41. *For there is a Sound of abundance of Rain.* *Jer.* x. 13, li. 16, *When he uttereth his Voice there is a Multitude of Waters in the Heavens:* So of Voice, *Dan.* x. 6, *And the Voice of his Words is like the Voice of a Multitude.* So *Jehovah* ſhews himſelf Maſter, by defeating and deſtroying Multitudes of thoſe who did not attribute this to him, *Jud.* iv. 7, *And I will draw unto thee to the River Kiſhon Siſera—with his Chariots, and his Multitude, and I will deliver him into thy Hand.* 1 *Sam.* xiv. 16, *And behold the Multitude melted away, and they went on beating down one another.* 2 *Chron.* xiv. 11, *And Aſa cried unto* Jehovah *his* Aleim, *and ſaid,* Jehovah, *it is nothing with thee to help, whether with many or with them that have no Power. Help us,* O Jehovah *our* Aleim, *for we reſt on thee, and in thy Name*

we

we go against this Multitude. O Jehovah, *thou art our* Aleim, *let not Man prevail against thee.* So *Jehovah* smote the *Ethiopians* before *Asa*, &c. 2 *Chron.* xx. 2, *There cometh a great Multitude against thee.* Ver. 12, *We have no Might against this great Company.* Ver. 15, *Be not afraid nor dismay'd by reason of this great Multitude, for the Battle is not yours, but the* Aleim's. Ver. 24, *They looked unto the Multitude, and behold they were dead Bodies fallen to the Earth, and none escap'd.* Ib. xxxii. 7, *Be strong and courageous, be not afraid nor dismay'd, for the King of Assyria, nor for all the Multitude that is with him, for there be more with us than with him. With him is an Arm of Flesh, with us is* Jehovah, *our* Aleim. Ver. 21, *And* Jehovah *sent an Angel, which cut off all the mighty Men of Valour, and the Leaders and Captains in the Camp of the King of Assyria: So he returned with Shame of Face to his own Land.* Ezek. xxxi. 2, *Speak unto Pharaoh King of Egypt, and to his Multitude.* Ver. 18, *Yet shalt thou be brought down. — This is Pharaoh and all his Multitude.* Ib. xxxii. 12, *By the Swords of the Mighty will I cause thy Multitude to fall.* Ib. xxxix. 11, *And there shall they*

bury Gog and all his Multitude, and they shall call it the Valley of Hamon-Gog (of the Multitude of *Gog*) *Isai.* xxix. 7, *And the Multitude of all the Nations that fight against Ariel—shall be as a Dream of a Night Vision,* &c.—*even so shall the Multitude of all the Nations be that fight against Mount Zion.* Ps. lxv. 7, *Which stillest the Noise of the Seas, the Noise of their Waves, and the Tumult of the People. Jer.* v. 22, *Tho' the Waves thereof are tumultuous—yet can they not pass over it. Psal.* xxxvii. 16, *A little is better to the Righteous, than the Plenty of the wicked Great Ones.* There was a City and a Prince call'd by this Name.

בית גמול

MEntion'd *Jer.* xlviii. 23. The Word expresses to distribute, and so here the Agent and Power which distributes; when it relates to Children, they have construed it to wean, because when a Child is sufficiently nurs'd, 'tis wean'd. But 'tis to distribute Milk or other Food to the Breasts, and so to Children and other young Animals, of which the Ca-

mel, doubtless for some Excellence in that Way, is made an Emblem. Whether as they tell us, that Creature by once drinking, can in those dry Desarts support itself in travelling several Days Journeys; the Female can also with once drinking sustain its young with Milk for several Days, or how, may be consider'd. So the Distributer of Water or Rain, and with it the vegetable Matter to Trees, Plants, Fruits, *&c.* for the Supply of those Creatures which give Suck, and for those which have not Breasts. The *infinite Wisdom* and Goodness of God in providing for, or by these Agents nursing the young Creatures, which He by those Agents brings forth, is not only comprehended under this Attribute, but the Duty of Parents to nurse and provide for those they bring forth. Breasts are also made an Emblem of this Power, both in the material and spiritual Sense, particularly in Canticles. This shews the Learning and Wisdom of that Cardinal who caus'd the Breasts and other Parts to be cut off the Statues, which were the only Things those Statues were made to shew. This was miraculously reclaim'd in Vegetation, *Numb.* xvii. 18, *Bloom'd Blossoms, and yielded Almonds.* Naturally, *Isai.*

xviii.

xviii. 5, *And the sour Grape is ripening in the Flower.* So 'tis used for, and reclaim'd for distributing and retributing of Good or Evil, Rewards or Punishments. *Jer.* li. 56, *For the God of Recompenses, Jehovah,* with many more. So under other Words in particulars or general Terms, *Job.* xxxviii. 39, *Wilt thou hunt the Prey for the Lion, or fill the Appetite of the young Lions —— who provideth for the Raven his Food when his young ones cry unto God. They wander for lack of Meat.* Psal. civ. 21, *The young Lions roar after their Prey, they seek their Meat from God.* Psal. cxxxvii. 9, *He giveth to the Beast his Food, and to the young Ravens which cry.* Job xxxix. 1, *Knowest thou the Time when the wild Goats of the Rock bring forth, or canst thou mark when the Hinds do calve —— Their young ones are in good liking, they grow up with Corn, they go forth and return not unto them.* Psal. civ. 27. *These wait all upon thee, that thou mayest give them their Meat in due Season. That thou givest them they gather, thou openest thy Hand, they are fill'd with Good.* Psal. cxlvii. 14, *He filleth thee with the finest of the Wheat.*

בעל חצר

MEntion'd 2 *Sam.* xiii. 23. The Word expresses something which environs Air, or, *&c.* such as Tubes in Plants, through which the Sap flows, so the Tubes in Man and other Animals, in which and through which their Nutriment, Blood, *&c.* pass. The same Matter by the same Agent, and in somewhat like the same Manner. And the Attribute is the Agent which forms those Tubes, and supplies or repairs them. The Emblem seems to be a Leek or a Scalion, whose Blades are most eminently so form'd, mention'd *Numb.* xi. 5, The Earth under the Operation of these Agents which had been appointed Rulers, was order'd to do this by other Words, *Gen.* i. 11, *And the* Aleim *said, let the Earth bring forth Grass, the Herb yielding Seed,* &c. But lest this should be mistaken, *Ib.* ii. 4, *In the Day that* Jehovah Aleim *made — and every Plant of the Field before it was in the Earth, and every Herb before it grew.* This is claim'd by this Word, *Psal.* cxlvii. 8, *Who covereth the Heavens with Clouds, who prepareth Rain for the Earth,*

Earth, who maketh the Grass to grow upon the Mountains. He giveth to the Beast his Food, &c. *Psal.* civ. 14, *He causeth the Grass* (Tubes Straw) *to grow for the Cattle, and Herb for the Service of Man, that he may bring forth Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oil to make his Face to shine, and Bread which strengtheneth Man's Heart. Prov.* xxvii. 25, *The Hay* (Blades or Tubes) *appear, and the tender Grass sheweth itself, and Herbs of the Mountains are gathered.* As the Matter of all Fruits is rais'd up through these Tubes, so the Agent and Manner is beautifully express'd, *Deut.* xxxiii. 14, *And for the precious Fruits brought forth by Shemosh* (the Light of the Sun) *and for the precious Things put forth (Heb.* thrust forth) *by the Light of the Moons.* And by other Words, as *Deut.* xi. 15, *And I will send Grass in thy Fields for thy Cattle, that thou mayest eat and be full.* If they broke the Terms of Purification, the Foundation of the Promises, *Ib.* xxix. 23, *That it is not sown nor beareth, nor any Grass groweth therein.* If they repented, *Ib.* xxx. 9. *And* Jehovah *thy* Aleim *will make thee plenteous*, &c. So in Famine, 1 *Kings*

xviii. 5, *Peradventure we may find Grass to save the Horses and Mules alive, that we lose not all the Beasts.* As a Defect of the Supply of Water or vegetable Matter, or too little Light, suffers the Fluids to stagnate, too much Light exhales the Fluids and dries, or too much Spirit compresses and bruises the Tubes in Man like those in Grass, and puts an End to Circulation of the Fluids in them. Man is frequently compar'd to Grass, as *Psal.* xc. 5, 6, *In the Morning they are like Grass which groweth up. In the Morning it flourisheth, and groweth up; in the Evening it is cut down and withereth.* Ib. ciii. 15, *As for Man his Days are as Grass, as the Flower of the Field, so he flourisheth. For the Wind passeth thro' it, and it is gone, and the Place thereof shall know it no more.* Ib. cxxix. 6, *Let them be as Grass upon the House Tops, which withereth afore it groweth up,* &c. *Isa.* xxxvii. 27, *They were as the Grass of the Field, as the green Herb, as the Grass on the House Tops, and as Corn blasted, before it be grown up.* Ib. xl. 6, *All Flesh is Grass* (Tubes) *and all the Goodliness thereof is as the Flower of the Field; the Grass withereth, the Flower fadeth, because the*

the Spirit of Jehovah *bloweth upon it. Surely the People is Grass. The Grass withereth, the Flower fadeth, but the Word of our* Aleim *shall stand for ever.* Ib. li. 12, *And as the Son of Man, which shall be made as Grass.* In a spiritual Sense, Isai. xxxv. 7, *In the Habitation of Dragons, where each lay, shall be Grass with Reeds and Rushes.* By another Word 2 *Sam.* xxiii. 4, *And he shall be as the Light of the Morning when the Shemosh riseth, even a Morning without Clouds, as the tender Grass springing out of the Earth, by clear shining after Rain.* The same Comparisons are made under עשב an Herb. Though this seems to be a minute Operation, because each Tube or many of them are infinitely small and strait; when consider'd, 'tis the most wonderful, upon which Circulation and all Sorts of Motion in Animals depend, and when understood, the most simple. This Word, with a double ע is us'd for Pipes, Tubes of Silver, or, *&c.* render'd Trumpets, upon which the *Jews* were commanded to sound when they went to War, and at their Festivals; and the Success of the War, and the Acceptation of their Sacrifices, seem to depend upon this Service: *Numb.* x. 9, *And if ye go to War in your Land against*

the Enemy that oppresseth you, then ye shall blow an Alarm with the Trumpets, and ye shall be remember'd before Jehovah *your* Aleim, *and ye shall be saved from your Enemies. Also in the Day of your Gladness, and in your solemn Days—ye shall blow with the Trumpets over your Burnt-Offerings, and over the Sacrifices of your Peace-Offerings, that they may be to you for a Memorial before your* Aleim. The Heathens tell us, they perform'd this Service upon the Straws, Tubes of Vegetables. And the *Chaldean Jews* under the Root אבב, tell us, that their Wind Instruments were in Imitation of the Tubes of Vegetables. Whether this was an original Service for acknowledging the forming of these Tubes, which constitute a great Part of the Substance of each Vegetable and Animal, or had been set up by the Deserters, I think 'tis reclaim'd or claim'd by appointing this Service of sounding in Pipes. This Word is also us'd for Villages, Dwellings, Courts, *&c.* which were environ'd with Walls, or, *&c.* 'Tis frequently us'd for the Courts of the Tabernacle and of the Temple, whether the Services there were in Claim of this Power may be consider'd. There are one Kingdom, (which *Jos.* xi. 10, is said to have

have been the Head of all those Kingdoms) and many Places and Persons call'd by this Name, some with Additions, and two *Ezek.* xlvii. 16. חצר התיכון. *Ib.* xlviii. 1. חצר עינן, which I think were Tubes for the Observation of this Machine and the Clouds.

שדים

MEntion'd *Deut.* xxxii. 17. *Psal.* cvi. 37. explain'd in *M—sine P. p.* 137. The Agents which force the vegetable Matter out of the Fields of the Earth, the Breasts into Fruits, *&c.* for Food from the Emblem, the Breasts of a Creature, which gives Food to its young. So in a spiritual Sense, *Cant.* viii. 10, *My Breasts like Towers.* They had Fields dedicated, call'd *Isai.* xxxii. 12, *Fields of Desire.* This was order'd, *Gen.* i. 11, *Let the Earth bring forth*, &c. and renew'd, *Ib.* viii. 22, As the *Egyptians* worship'd these Powers, *Exod.* ix. 25, *And the Hail smote every Herb of the Field, and brake every Tree of the Field.* Ib. x. 15, *And there remain'd not any green Thing in the Trees, or in the Herbs of the Field.* This Power was reclaim'd by bringing part to the

the Temple of *Jehovah Aleim*, and sacrificing it to him, *Exod.* xxiii. 16, *And the Feast of Harvest, the first Fruits of thy Labours which thou hast sown in the Field.* Ver. 19. xxxiv. 26, *The first Fruits of thy Land shalt thou bring into the House of* Jehovah *thy* Aleim. *Thou shalt not seethe a Kid in his Mother's Milk.* Deut. xiv. 21, *Thou shalt not seethe a Kid in his Mother's Milk. Thou shalt truly tithe all the Increase of thy Seed, that the Field bringeth forth Year by Year. And thou shalt eat before* Jehovah *thy* Aleim, *in the Place which he shall chuse to place his Name there, the Tithe of thy* Corn, *of thy Wine, and of thy Oil, and the Firstlings of thy Herds and of thy Flocks, that thou mayest learn to fear* Jehovah *thy* Aleim *always.* So *Levit.* xxv. 2, *When ye come into the Land which I gave you, then shall the Land keep a Sabbath unto* Jehovah. *Six Years thou shalt sow thy Field,* &c. upon Condition that they depended upon *Jehovah Aleim* for these Things, *Levit.* xxvi. 4, *Then I will give you Rain in due Season, and the Land shall yield her Increase, and the Trees of the Field shall yield their Fruit.* Deut. xxviii. 3. *Blessed shalt thou be in the Field.* Deut. xxxii. 12, *So* Jehovah *alone did lead him,*

and

and there was no strange Aleim *with him. He made him ride on the high Places of the Earth, that he might eat the Increase of the Fields*, &c. But if they deserted *Jehovah Aleim* and trusted in these *Aleim*; *Deut.* xxviii. 16 *Cursed shalt thou be in the Field.* Ib. xxix. 23, *And that the whole Land thereof is Brimstone and Salt, and Burning, that it is not sown nor beareth, nor any Grass groweth therein —— Even all Nations shall say, Wherefore hath* Jehovah *done thus —— Then Men shall say because they have forsaken the Terms of the Purification of* Jehovah Aleim *—and they went and serv'd other* Aleim, *and worshipped them,* Aleim *whom they knew not, and whom he had not given unto them.* When they had deserted, *Hos.* ix. 14, *Give them—dry Breasts Joel* i. 10, *The field is wasted—For the Corn is wasted, the new Wine is dry'd up, the Oil languisheth. Be ye ashamed, O ye Husbandmen; howl, O ye Vinedressers, for the Wheat, and for the Barley, because the Harvest of the Field is perished, the Vine is dry'd up*, &c. The Reverend Mr. *Gregory* has made a long Collection about seething a Kid in the Milk of the Dam, and at *p.* 100. gives us a Quotation, that the *Zabii* did so, and sprinkled

ſprinkled it on their Fields and Trees to make them fruitful. But as Goats were Emblems of שעירים, I think it muſt be to prevent their Deſtruction of the Fruits by Storms, *&c.*

בית דגון

MEntion'd *Joſ.* xv. 41, *& al. The* Aleim *of the Philiſtines.* The Word expreſſes, to increaſe by Generation or Production, as *Gen.* xlviii. 16, *Let them grow* (be increas'd) *into a Multitude.* And it ſeems that דגה a Fiſh was an Emblem in the Waters, and דגן render'd *Frumentum*, the ſeveral Sorts of Grain, and perhaps dry Fruit, terminated, as we ſay, in another Gender, becauſe without Life, was the Emblem at Land. We find 1 *Sam.* v. 4, *And the Head of Dagon and both the Palms of his Hands were cut off upon the Threſhold, only the Stump* (the fiſhy Part, the Increaſer) *remain'd*, which makes it likely, that, as they tell us, the lower Part of this Image was that of a Fiſh, and perhaps he held Ears of Corn, or what they thought in his Power to give, as uſual in his Hands. If *Dagon* was repreſented, the upper Parts by thoſe of a Man, and the lower

lower by those of a Fish, and a Fish be the most increasing Animal, and the lower Part of the Fish the Emblem or Part which produces the Seed and the Eggs, without any visible or other Members for Generation, then it was the Air with that Power which operates in Fish, Grain, *&c.* and makes them produce such infinite Numbers or Increase. And after the Parents of the first have done their Parts, gives the Eggs Life, supplies Strength, *&c.* makes the Seed of Grain grow, produce, *&c.* Against this, *Deut.* iv. 16, *Lest ye corrupt yourselves, and make —— the Similitude of any Figure —— The Likeness of any Fish that is in the Waters beneath the Earth.* But this was but one Attribute. They as all others gave other Attributes to this Agent, their *Aleim*, as *Jud.* xvi. 23, *Then the Lords of the Philistines gather'd them together, for to offer a great Sacrifice unto Dagon, their* Aleim, *and to rejoice; for they said our* Aleim *hath deliver'd Sampson our Enemy into our Hand,* &c. So 1 *Chron.* x. 10, *And they put his* (Saul's) *Armour in the House of their* Aleim, *and fasten'd his Head in the Temple of Dagon.* But to the Text: This Power was granted to these Agents, *Gen.* i. 20, *In the Waters*, and Ver. 11, *in the Land.* As the *Egyptians* attributed this to these *Aleim*,

Exod.

Exod. vii. 18, *And the Fish that is in the River shall die.* Psal. cv. 29, *He turn'd their Waters into Blood, and slew their Fish.* So when the *Israelites* had deserted, *Isa.* l. 2, *Their Fish stinketh because there is no Water, and dieth for Thirst.* So in a spiritual Sense, *Ezek.* xlvii. 9, *And there shall be a very great Multitude of Fish, because these Waters shall come thither,* &c. So at Land, *Gen.* xxvii. 28, *The* Aleim *give thee——Plenty of Corn and Wine.* Ver. 37. *With Corn and Wine have I sustain'd him.* Exod. ix. 31, &c. *Some of the Corn in* Egypt *was smitten, and some escap'd, till the Locusts destroy'd it.* The first of the Crop of this was to be sacrific'd, *Levit.* xxiii. 10, *Ye shall bring a Sheaf of the first Fruits of your Harvest unto the Priest, and he shall wave the Sheaf before* Jehovah. ver. 17, *Ye shall bring ——— two Wave-Loaves,* &c. This was promis'd, *Deut.* vii. 13, *And he will—multiply thee: He will also bless——the Fruit of thy Land, thy Corn, and thy Wine.* *Ib.* xxviii. 4, *Blessed shall be—the Fruit of thy Ground.* Ib. xxx. 9, *And* Jehovah *thy* Aleim *will make thee plenteous—in the Fruit of thy Land.* Ib. xxxiii. 28, *The Fountain of* Jacob *shall be upon a Land of Corn and Wine; also his*

his Heavens shall drop down Dew. Ps. lxv. 9, *Thou prepareſt them Corn when thou haſt ſo provided for it.* Ver. 13, *The Valleys alſo are cover'd over with Corn.* Miraculouſly, *Pſal.* lxxviii. 24, *And had given them of the Corn of Heaven.* In a ſpiritual Senſe, *Jer.* xxxi. 12.——*They ſhall come—for Wheat, and for Wine, and for Oil.* So *Ezek.* xxxvi. 29, *I will call for the Corn, and will increaſe it.* Joel. ii. 19. *I will ſend you Corn, and Wine, and Oil, and ye ſhall be ſatisfied therewith.* Ver. 24. *And the Floors ſhall be full of Wheat, and the Fats ſhall overflow with Wine and Oil.* When they depended upon theſe Powers, *Deut.* xxviii. 16. *Curſed ſhalt thou be in the Field—Curſed ſhall be——the Fruit of thy Land.* So in many other Terms, *Hoſ.* ix. 2, *The Floor and the Wine-preſs ſhall not feed them.* Joel i. 10, *For the Corn is waſted ——— O ye Husbandmen, howl— for the Wheat, and for the Barley.* ver. 17, *The Seed is rotten under their Clods. The Garners are laid deſolate, the Barns are broken down, for the Corn is wither'd.* Hag. i. 10, *Therefore the Heaven over you is ſtayed from Dew, and the Earth is ſtayed from her Fruit, and I called for a Drought upon the Land, and upon the Mountains, and upon the Corn,* &c.

&c. The Reason is expressly assign'd, *Hos.* ii. 8, *For she did not know that I gave her Corn, and Wine, and Oil — which they prepared for* Baal. *Therefore will I return, and take away my Corn in the Time thereof.*

בית הכרם

MEntion'd, *Neh.* iii. 14. and *Jer.* vi. 1. The Word signifies the Vine and the Grape, and is that Agent with Power to produce them and ripen the Grape, and so to give Wine: The Air with that Action and Power which from Seeds, or *&c.* raises Trees, and the Matter for Fruits forms and ripens them, especially here the Fruit of the Vine. And I suppose it was to ferment and refine the Wine, so in Humane Bodies to digest it, supply the Vessels with it, intoxicate the Head, incite to irregular Lusts, or to any other irregular Action; whether Propagation, as they pretended, be further'd by such Uses of it, or hinder'd, may admit of Dispute. Their Service is mention'd, *Deut.* xxxii. 37, *Where are their* Aleim *—which drank the Wine of their Drink Offerings.* Amos ii. 8, *And they drink the Wine of the condemned in the House of*

their Aleim. *Ib.* v. 11, *Ye have planted pleasant Vineyards* (Vineyards of Desire) *but ye shall not drink Wine of them. Hos.* iii. 1, *Who look to other* Aleim, *and love Flagons of Wine.* Mich ii. 11, *If there is any one that walketh in the Spirit (pretends to have the Spirit upon him) and be a Contriver of a Cheat, and says I will prophesy to thee for Wine and strong Drink, even he is Prophet to this People.* Hos. x. 1, Israel *is an empty Vine: He bringeth forth Fruit unto himself,* &c. This Power was granted as above, *Gen.* i. 11. and ii. 5. And as this is frequently join'd with Corn in the last, and was confer'd from *Isaac* to *Jacob*; this was destroy'd in *Egypt*, *Psa.* lxxviii. 47, *He destroyed their Vines with Hail.* Ib. cv. 33, *He smote their Vines also, and their Fig-Trees.* Exod. x. 15, *And they did eat ——all the Fruit of the Trees.* Psal. cv. 35, *And devoured the Fruit of their Ground.* They were to observe a Sabbath in their Vineyards, *Exod.* xxiii. 10. *Six Years thou shalt sow thy Land— in like Manner thou shalt deal with thy Vineyard.* Levit. xxv. 3, *Six Years thou shalt prune thy Vineyard, and gather in the Fruit thereof. But in the seventh Year shall be a Sabbath of Rest unto the Land,*

a Sabbath for Jehovah: *Thou shalt neither —— nor prune thy Vineyard.* How this was supply'd is mention'd above. They were not to sow with different Seeds, *Deut.* xxii. 9, *Thou shalt not sow thy Vineyard with divers Seeds.* They liv'd by Miracles without these, *Deut.* xxix. 6, *Ye have not eaten Bread, neither have ye drank Wine, nor strong Drink: That ye might know that I am* Jehovah *your* Aleim. There was a Law concerning all Fruit of Trees, *Levit.* xix. 23,——*And shall have planted all manner of Trees for Food, then ye shall count the Fruit thereof as uncircumcised: Three Years shall it be as uncircumcised unto you: It shall not be eaten of. But in the fourth Year all the Fruit thereof shall be holy to praise* Jehovah *withal. And in the fifth Year shall ye eat of the Fruit thereof,* &c. The real and first Use or End of Sacrifice, was a Representation of the great Sacrifice till he came: But there was included or added an Acknowledgment, that the Man was but Tenant; that the Creatures, Fruits, &c. were bless'd and held first by Grant, had been forfeited, and thereby became accurs'd, and were then again bless'd, and after that held or enjoyed by those new Terms. So *Deut.* xxvi. each was to take a Basket of the First-

Fruits,

Fruits, and make the Declaration therein, from ver. 4, to ver. 17. And the Juice of this Fruit was to be sacrificed, *Exod.* xxix. 40. *Levit.* xxiii. 13, *Numb.* xv. 5, *And the fourth Part of a Hin of Wine for a Drink-Offering.* In Opposition to their Bacchanals the Priests were not to drink, *Levit.* x. 9, *Do not drink Wine nor strong Drink, thou nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die.* Ezek. xlvi. 21, *Neither shall any Priest drink Wine when they enter into the Inner Court.* Nor the *Nazarites*, *Numb.* vi. 3, *He shall separate himself from Wine*, &c. So *Deut.* xiv. 26, They were to sell Tithes, &c. and buy Wine, *&c.* and drink it before *Jehovah.* Plenty of Wine promised upon Condition, *Deut.* xxxii. 14, *And thou didst drink the pure Blood of the Grape.* Ps. cvii. 35, *He turneth—dry Ground into Water-Springs, and there he maketh the Hungry to dwell, —and plant Vineyards which may yield Fruits of Increase.* Prov. iii. 9, *Honour* Jehovah *with thy Substance, and with the First-Fruits of all thine Increase; so shall thy Barns be filled with Plenty, and thy Presses shall burst out with new Wine.* In a Spiritual Sense. *Isai.* lxv. 21, *And they shall plant Vineyards, and eat of the Fruit of*

them. Jer. xxxi. 5, *Thou shalt yet plant Vines upon the Mountains of* Samaria, &c. *Ezek.* xxviii. 26. *Hos.* ii. 15, *Amos* ix. 14. *Cant.* ii. 4. So *Isa.* lv. 1, *Come buy Wine and Milk without Money.* In a Parabolical Sense, *Jud.* ix. 3, *And the Vine said unto them, Should I leave my Wine, which cheareth* Aleim, (Kings who have sworn to a Covenant) *and Man, and go to be promoted over the Trees.* If they acknowledged these Powers, *Deut.* xxviii. 30, *Thou shalt plant a Vineyard, and shalt not gather the Grapes thereof.* ver. 39, *Thou shalt plant Vineyards, and dress them: But shalt neither drink of the Wine nor gather the Grapes, for the Worms shall eat them.* Isa. xvi. 10, *And in the Vineyards there shall be no singing, neither shall there be shouting: The Treaders shall tread out no Wine in their Presses; I have made their Vintage—Shouting to cease.* Joel. i. 11, *Be ye ashamed—O ye Vine-Dressers,—the Vine is dryed up,* &c. *Amos* iv. 9, *I have smitten you with Blasting, and Mildew, when your Gardens, and your Vineyards, and your Fig-trees, and your Olive-trees increased, the Palmer-worm devoured them: Yet have ye not returned unto me, saith* Jehovah. Zeph. i. 13, *And they shall plant Vineyards, but not drink the Wine thereof.*

thereof. Hos. ii. 8, *For she did not know that I gave her—Wine, and Oil—which they prepared for* Baal. *Therefore will I return, and take away—my Wine in the Season thereof*—Ver. 12, *And I will destroy her Vines, and her Fig-trees, whereof she hath said, These are my Rewards that my Lovers have given me: And I will make them a Forest, and the Beasts of the Field shall eat them.* Jer. vi. 1, *Set up a Sign of Fire in* Beth-Haccerem. *Christ*, to shew who he was, and that he was possessed of Power infinitely superior to that in these Agents, which were then worshipp'd under other Names, by Miracle, *John* ii. 7. *turned Water into Wine*; which had its intended Effect. The Church is represented by a Vineyard in *Canticles*. So *Isa.* v. 1, &c. xxvii. 2, *Jer.* xii. 10, The Vine is made an Emblem under the Jewish State, and under the Christian State, we must see what is in the Emblem to see what is represented by it. I think some of the Shoots of each Season, in a bearing Vine, bring forth first Leaves, and then Grapes; so Fruit on that Year's Wood, which is not common to other, or perhaps to any Trees. And some of the Shoots bear no Grapes, and the Vine-dressers used to cut

off those Shoots or Branches which bore no Fruit that Season. The Jewish Temple, or Church, was the Vineyard, the Typical Part; the Exhibition of *Christ*, the Purifier, *&c.* was represented by the Vine-Tree; the People by the Shoots, the Wood which should bear; and their Compliance, Faith, *&c.* by the Fruit. So instead of the Types *Christ* says, *John* xv. 1, *I am the true Vine, and my Father* (the Essence existing) *is the Husbandman. Every Branch* (Shoot) *in me, that beareth not Fruit, he taketh away: And every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit, Now ye are clean through the Word which I have spoken unto you. Abide in me, and I in you: As the Branch cannot bear Fruit of itself, except it abide in the Vine: No more can ye, except ye abide in me. I am the Vine, ye are the Branches,* &c.

בית דבלתים

MEntion'd *Jer.* xlviii. 23. The Word signifies Figs dry'd and prest together: Not from תאן the Fig-Tree or Fig; but as it is a tender Fruit, which can be kept

kept moist but a very few Days, and might be kept dry'd the whole Season, or longer. The Attribute is not only given to the same Agent for raising the Tree and Fruit, and ripening the Fruit, but for preserving it for their Benefit in the same Manner, as 1 *Sam.* xxv. 18. and 1 *Chron.* xii. 40. צמקים Bunches of dry'd Grapes or Raisins, or, as the last is express'd, *Cant.* ii. 4, בית־היין The Temple of the Giver of Wine, which could also be preserv'd for the Season, or longer. The Leaves of this Tree was that with which our First Parents hid their Nakedness. This Word is seldom used; the most remarkable, and where both the Words are join'd together, *Isaiah* made a Bunch of this, the Instrument of curing *Hezekiah* of the Plague, 2 *Kings* xx. 7, *take* דבלת תאנים *Lump of Figs.* So the Claims are under the Word תאן. And as this Attribute was not thought to be of equal Benefit with the others, so there are few laws against it, and few Claims. The Grant of this Power was original to this, as to the Vine, and all other Trees. This Species was destroyed in *Egypt*, *Ps.* cv. 33, *He smote their Vines also, and their Fig-trees, and brake the Trees of their Coasts.* The Restraint from eating of this the first four Years was the same as

of the rest. The *Israelites* complain'd of the Wilderness, *Numb.* xx. 5, *It is no Place of Seed, or of Figs, or of Vines, or of Pomegranates.* God promises conditionally, *Deut.* viii. 8, — *A Land of Wheat, and Barley, and Vines, and* Fig-*trees, and Pomegranates; a Land of Oyl, Olive, and Honey.* The State of the *Jews* was represented by two Baskets of Figs, *Jer.* xxiv. and by those first ripe, *Hos.* ix. 10, *I found Israel like Grapes in the Wilderness: I saw your Fathers as the first ripe in the Fig-tree, at her first Time: But they went to Baal-Peor,* &c. In the Parable, *Judg.* ix. 11, *Should I forsake my Sweetness, and my good Fruit,* &c. The Blessing of enjoying this is coupled with the Vine, 1 *Kings* iv. 25, *And Judah and Israel dwelt safely, every Man under his Vine, and under his Fig-tree.* So 2 *Kings* xviii. 31, 'Tis an Emblem in a Spiritual Sense, *Cant.* ii. 13, So *Joel* ii. 22, *The Fig-tree, and the Vine do yield their Strength.* Mich. iv. 4, *And they shall sit every Man under his Vine, and under his Fig-tree.* Hab. iii. 17, *Although the Fig-tree shall not Blossom: Neither shall Fruit be in the Vines, Yet I will rejoice in* Jehovah: *I will joy in the* Alcim *of my Salvation.* Zack. iii. 10,

In

In that Day, saith the Lord of Hosts, shall ye call every Man his Neighbour under the Vine, and under the Fig-tree. When they deserted to follow these Powers, *Jer.* v. 17, *They shall eat up thy Vines, and thy Fig-trees.* Ib. viii. 13, *There shall be no Grapes on the Vine, nor Figs on the Fig-tree; and the Leaf shall fade, and the Things that I have given them shall pass away from them.* Hos. ii. 12, *And I will destroy her Vines, and her Fig-trees, whereof she hath said these are my Rewards that my Lovers have given me.* Joel i. , *He hath laid my Vine waste: And barked my Fig-tree: He hath made it clean bare, and cast it away, the Branches thereof are made white.* Ver. 12, *The Fig-tree languisheth.* Amos iv. 9, *When your Gardens, and your Vineyards, and your Fig-trees— increased, the Palmer-worm devoured them.* Much has been writ about the Miracle of withering the Fig-tree, mention'd *Mat.* xxi. 19. and *Mark* xi. 13, *&c.* and much lately, which I have not seen. For want of understanding and stating the natural Circumstances of visible Things, which are made Emblems, we have not known what were represented by them in Spiritual Affairs. Figs are put forth twice in

in the Year, and doubtleſs each Crop are ripen'd in their Seaſon under the Line. Here one Crop is put forth in the latter End of *March*, and is ripen'd in *July* or *Auguſt*; another in *September*, and frequently hang on till the next Seaſon, but none of them come to their full Size; moſt of them are blaſted in the Winter, and thoſe which eſcape are not ripe till the next Seaſon. Whether that Crop which anſwers theſe come all to Perfection in *Judea* in their Seaſon, and before the next Crop be put forth, I am not certain; but I ſuppoſe many do. What is alſo peculiar to this Tree, the Fruit puts forth with the Leaves: So if it bears, when it has Leaves, it will have Fruit, whether ripe or not. And if it had no Fruit when it had Leaves, it could have none at the Time or Seaſon when Figs were to be ripe; which was the State of this Tree. The Miracle taken in general was to ſhew the By-ſtanders then, and the Hearers for ever, that Men, who anſwer not the End of their Creation, ſhall, when they come to be examin'd, be deſtroy'd. But *Chriſt* made this Tree an Emblem of the Jewiſh Church, which then had the Emblems and outward ſhew, the Leaves with which the Fruit had been, and ſhould have been co-eval, which was

to

to have had Fruit on it in the Winter Season, or at least when it had Leaves, that when he, the true *Shemosh*, the Light, had risen, he might have ripen'd their Fruit. He saw the Leaves, and had an earnest Desire, express'd by the Idea of Hunger, to see them stock'd with the Fruit of Faith, and its Effects, that was the Food he longed for; which they, as a Church, had not then. So he wither'd it, not for not having ripe Fruit; that Time was coming, but not then come: But for not having Fruit when it had Leaves, such as the Season afforded; green Fruit, would have pleas'd him then, and that Season would have ripen'd it, and would have prevented the Curse, and saved the Tree from being wither'd up by the Roots; which was accomplish'd in the Tree immediately, in the Church in less than an Age.

בית ברה

MEntioned *Jud.* vii. 24. the Word signifies to eat, and Meat; and so the Agent with Powers which gave them Meat. This Word is but seldom us'd, and no Claims made under it, but under the next, *&c.* This Place is made memorable

rable, *John* i. 28. By *John* the *Baptist* declaring *Christ*, by baptizing him, and by the Holy Ghost descending upon him, and declaring him there.

בית לחם

THERE is one mentioned *Jos.* xix. 15. *Jud.* xii. 18. and another in *Judah*, *Jud.* xix. 1. 1 *Sam.* xvi. 18. *Gen.* xxxv. 19. The Word expresses Meat, Food. So the Agent with Powers which gave them Meat. That this and all the other Attributes are the same, or comprehended in מלאכת השמים appears *Jer.* xliv. 17, —*For then had we plenty of Victuals* (Bread) *and were well, and saw no Evil. But since—we have wanted all Things, and have been consumed by the Sword, and by the Famine.* The Service is proved, *Ezek.* xvi. 18, *And thou hast set mine Oil, and my Incense before them. My Meat also which I gave thee, fine Flour, and Oil, and Honey wherewith I fed thee, thou hast even set it before them for a sweet Savour* (a Savour of Rest). Ver. 27. *Therefore — I have diminished thine ordinary Food.* Hos. ii. 5, *For she said, I will go after my Lovers that give me my Bread*

Bread and my Water, my Wool and my Flax, mine Oil and my drink. Ver. 8, *For she did not know that I gave her Corn, and Wine—which they prepared for Baal. Therefore I will return, and take away my Corn.* They were to eat no leavened Bread at the Passover, *Deut.* xvi. 3, *Moses* was supported in the Mount forty Days and Nights, and neither eat Bread nor drank Water, *Deut.* ix. 9, 18. So *Christ*, *Matt.* iv. 2. *&* *al.* The Manna was call'd by this Name, and was given in Opposition to these Powers: Mentioned, *Exod.* xvi. 4. *Numb.* xxi. 5. *Neh.* ix. 15. *Psal.* lxxviii. 25. cv. 40. *Deut.* viii. 3. *That he might make them know that Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of* Jehovah *doth Man live*, cited *Mat.* iv. 4. *Luke* iv. 4. *Deut.* xxix. 5, *I have led you forty Years in the Wilderness—Ye have not eaten Bread, neither have ye drank Wine, nor strong Drink: That ye might know that I* Jehovah *am your* Aleim. So *Elijah* by multiplying the Quantity of Bread, fed an hundred Men, and to spare, 2 *Kings* iv. 44. So *Christ*, *John* vi. 12, fed a great Multitude with five Barley Loaves, and two small Fishes, and twelve Baskets full remain'd. The Number fed

Mat.

Matt. xiv. 21. *Mark* vi. 44. *Luke* ix. 14, was Five thousand Men, besides Women and Children. The *Israelites* were to eat no Bread of the Crop till they had offer'd their First-Fruits, *Levit.* xxiii. 14. *viz.* Ver. 17, 20. *Numb.* xv. 19, two wave Loaves leavened. To sanctify *Aaron*, *&c.* they were to offer unleavened Bread, *Exod.* xxix. 2, 23, 32, 34. *Levit.* viii. 26. They were to offer for Thanksgiving leavened Bread, *Levit.* vii. 13. *Numb.* xxviii. 2, 24. The Parts of the Beast which was sacrificed by Fire were called by this Name, *Levit.* iii. 11, 16. They were to set Shew Bread upon the Table, and change it every Week, *Exod.* xxv. 30. xxxv. 13. xxxix. 36. *Levit.* xxiv. 6. *Numb.* iv. 7. 1 *Kings* vii. 48. 1 *Chron.* ix. 32. xxiii. 29. 2 *Chron.* xiii. 11. *Neh.* x. 33. None who had any Blemish or, *&c.* to offer the Bread of the *Aleim* — but might eat the most Holy, and of the Holy, *Levit.* xxi. 21, 22. No Stranger, or, *&c.* to eat of it, Ib. xxii. 10, 13. These Powers were order'd to produce, *Gen.* i. 11, 12, and the Product was granted for Meat. Ver. 29, 30. General Claims, *Psal.* cxxxvi. 25, *Who giveth Food to all Flesh.* Ib. cxlvi. 7, *Which giveth Food to the Hungry.* Ib. civ. 14, *That he may bring forth Food out of the Earth*

—*and*

—*and Bread which ſtrengtheneth Man's Heart.* Ver. 21, *The young Lions roar after their Prey, and ſeek their Meat from the* Aleim—Ver. 27, *Theſe all wait upon thee: Thou giveſt them their Food in due Seaſon. That thou giveſt them they gather: Thou openeſt thy Hand, they are fill'd with good.* In other Words, *Job* xxxvi. 27, *For he maketh ſmall the Drops of Water; they pour down Rain,* &c.—*for by them judgeth he the People, and giveth Meat in abundance.* Pſal. xxxvii. 17, *In the Days of Famine they ſhall be ſatisfied.* Pſal. lxxxi. 10, *Open thy Mouth wide, and I will fill it.* Ver. 16, *He ſhould have fed them alſo with the fineſt of the Wheat, and with Honey out of the Rock ſhould I have ſatisfied thee.* Conditional Promiſes, *Exod.* xxiii. 25, *And he will bleſs thy Bread, and thy Water; and I will take Sickneſs away from the midſt of thee.* Levit. xxvi. 5, *And ye ſhall eat your Bread to the full.* Deut. viii. 9, *A Land wherein thou ſhalt eat Bread without Scarceneſs.* Ib. x. 18, *And loveth the Stranger in giving him Food and Raiment.* Pſal. cxxxii. 15, *I will abundantly bleſs her Proviſions: I will ſatisfy her Poor with Bread.* Upon their confiding in theſe Powers, *Levit.* xxvi.

xxvi. 26, *And when I have broken the Staff of your Bread—and they shall deliver you your Bread again by Weight, and ye shall eat and not be satisfied.* Psal. cv. 16, *Moreover he called for a famine upon the Land, he brake the whole Staff* (support) *of Bread,* Isai. iii. 1, *The Lord, the Lord of Hosts doth take away from Jerusalem, and from Judah, the Stay and the Staff, the whole stay of Bread, and the whole stay of Water.* Levit. xxvi. 16. Deut. xxviii. 33. Jer. v. 17, *And they shall eat up thine Harvest and thy Bread, which thy Sons and thy Daughters should eat.* Ezek. iv. 16, *I will break the Staff of Bread in Jerusalem, and they shall eat Bread by Weight, and with Care, and they shall drink Water by Measure.* Ib. v. 16, *And I will increase the Famine upon you, and break your Staff of Bread.* Ib. xiv. 13, *And will break the Staff of the Bread thereof, and send Famine upon it, and will cut off Man and Beast from it.* Amos iv. 6, *I also have given you Cleanness of Teeth— and want of Bread in all your Places, yet have ye not return'd unto me.* As several of these cited have a Spiritual Sense, so this whole Chapter eminently, *Isai.* lv. 2, *Wherefore do you spend Money for that which is not Bread?*

And

And your Labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, &c.

This Word is also render'd to fight, and with a ב prefix'd, War. The Interpreters make this Sense metaphorical;—"For in War the Sword eats on both sides;" I am induced to believe that it expresses the general Design of War, which was not that the Sword should eat, but that the Warriors should defend or obtain Prey or Meat. And I think it a more natural Attribute to a Deity, either false or true, that he defended what he gave his Worshippers, as before cited, *Jud.* xi. 24, *Wilt not thou possess that which Chemosh thy* Aleim *giveth thee to possess? So whomsoever* Jehovah *our* Aleim *shall drive out from before us, them will we possess.* Or as here conquer'd those he had a Mind to subdue, and so gave the Conquerors the Power of the Prey, ot what they possess'd, than that he did it only to let the Sword eat. Indeed where People were so wicked that the true God thought fit to destroy them, that was the visible End. But it was not the Business of Men, much less of Heathens, to make that an Attribute to invoke by. After Man's Fall, more evidently after the Dispersion, he

was in a State of War; not only with his own Species, but even with many other Species of Creatures for Provision, as low as the Locust, *&c.* And could not have Provisions, generally express'd by Bread, neither to eat, nor to sacrifice, if he were not enabled to maintain his Ground against his Enemies, and the Brutes and Insects. So as in *Hebr.* לחם signifies Provision, with a מ prefixed, which makes it the Instrument, the means of obtaining or of keeping Provision, is Defence or Victory; and so makes Provision a Substance to be defended by Force, or obtain'd as a Prey. And there was no other Way of getting and keeping it, but by being a Slave to those who had it, and could keep it, or the Ground which produc'd it. But as the Persons of Slaves were in the Power or Mercy of their Masters, much more was their Provisions, and they are not consider'd. So the People who worship'd the Power of the Air which gives Strength to the Body, and which they imagin'd could give them Strength or Power, to defend or conquer. And this Part, as well as the former, and much more, was attributed to the Agent, the Names, *Jer.* xliv. 18, *But since we have left off to burn Incense to the Agent, the Names, and to pour out Drink-*

Drink-Offerings unto her, we have wanted all Things, and have been consum'd by the Sword, and by the Famine. So under this Name they well knew, that the most successful Warriors would have the greatest Plenty of Provisions, and that the one was a Consequence of the other. So in *Jacob*'s extorted Blessing to *Esau*, *Gen.* xxvii. 40, *And by thy Sword shalt thou live, and shalt serve thy Brother. And it shall come to pass when thou shalt have the Dominion, that thou shall break his Yoke from off thy Neck.* Thus when the *Aleim* fetched the Children of *Israel* out of *Egypt*, they not only promis'd the Land, but Means to get it, and Power to keep it, in innumerable Instances, which were upon proper Occasions repeated. The Worshippers of these *Aleim* of *Canaan*, whatever they had before, after *Joshua* came, had no occasion to brag of their Assistance in this Attribute; so we have no Instances from them, but many from their Neighbours round about, as in *Chemosh*, *Dagon*: So 1 *Kings* xx. 23, *Their Gods are Gods of the Hills, therefore they were stronger than we.* 2 *Chron.* xxviii. 23, *Because the* Aleim *of the Kings of Syria help them, therefore will I sacrifice to them, that they may help me; but*

they were the Ruin of him and all Israel. Isai. xlv. 20, *And pray unto* Aleim *that cannot save.* Jer. ii. 28, *Where are thy* Aleim *that thou hast made thee? Let them arise if they can save thee in the Time of thy Trouble.* Ib. xi. 12, *And cry unto the* Aleim *unto whom they offer Incense, but they shall not save them at all in the Time of their Trouble— Ye set up Altars to that shameful Thing, even Altars to burn Incense unto* Baal. I shall insert a few of a vast Number of Claims, *Exod.* xiv. 14, Jehovah *shall fight for you.* Ver. 25, *For* Jehovah *fighteth for them against the* Egyptians. *Ib.* xv. 3, Jehovah *is a Man of War,* Jehovah *is his Name.* Deut. i. 30. Jehovah *your* Aleim *which goeth before you, he shall fight for you,* &c. *Deut.* iii. 22, *Ye shall not fear them, for* Jehovah *your* Aleim *shall fight for you.* Ib. iv. 34, *Or hath* Aleim *assay'd to go and take him a Nation from the Midst of another Nation, by Temptations, by Signs, and by Wonders, and by War—according to all that* Jehovah *your* Aleim *did for you in* Egypt *before your Eyes.* *Jos.* x. 14, 42. xxiii. 3, *For* Jehovah *fought for* Israel. *Levit.* xxvi. 8, *And five of you shall chase an Hundred, and an Hundred of you shall put ten Thousand to flight, and your Ene-*

mies shall fall before you by the Sword. Jos. xxiii. 10, *One Man of you shall chase a Thousand, for* Jehovah *your* Aleim,¶ *He it is that fighteth for you. Deut.* xxxii. 30, *How should one chase a Thousand, and ten put ten Thousand to flight, except their Rock had sold them, and* Jehovah *had shut them up?* Jud. v. 20, *They fought from Heaven, the Stars in their Courses fought against Sisera.* 1 Sam. xvii. 47, *And all this Assembly shall know that* Jehovah *saveth not with Sword and Spear, for the Battle is* Jehovah's, *and he will give you into our Hands.* 2 *Sam.* xxii. 35, *Psal.* xviii. 35, *He teacheth my Hands to War, so that a Bow of Steel is broken by my Arms.* Ver. 30, *For thou hast girded me with Strength unto Battle, thou hast subdued under me those that rose up against me.* 1 Chron. v. 20, *For they cry'd to the* Aleim *in the Battle, and he was intreated of them, because they put their Trust in him—for there fell down many slain, because the War was of the* Aleim. 2 Chron. xx. 15, *Thus saith* Jehovah *unto you, be not afraid nor dismay'd by Reason of this great Multitude, for the Battle is not yours but the* Aleim's—Ver. 29, *And the Fear of the* Aleim *was on all the Kingdoms of those Countries, when they had*

heard that Jehovah *fought against the Enemies of* Israel. *Job* v. 20, *In Famine he shall redeem thee from Death, and in War from the Power of the Sword.* Psal. xxiv. 8, *Who is the King of Glory,* Jehovah *strong and mighty,* Jehovah, *mighty in Battle.* Psal. xxxv. 1.—*Fight against them that fight against me, take hold of Shield and Buckler, and stand up for mine help; Draw out also the Spear, and stop the Way*—— All the Victories, Deliverances, *&c.* by Miracles, are Evidence to which I must refer. So in restraining Enemies, giving Peace, *&c.* *Exod.* xxxiv. 24, *Neither shall any Man desire thy Land, when thou shalt go up to appear before* Jehovah *thy* Aleim, *thrice in the Year.* 2 Chron. xiv. 6, *For the Land had Rest, and he had no War in those Years, because* Jehovah *had given him Rest.* Psal. xlvi. 9, *He maketh Wars to cease—He breaketh the Bow, and cutteth the Spear asunder, and burneth their Chariot in the Fire* (their God.) If they follow'd these Powers, *Deut.* xxviii. 25, *The Lord shall cause thee to be smitten before thine Enemies; thou shalt go out one way against them, and flee seven ways before them.* Ver. 36, Jehovah *shall bring thee and thy King which thou shalt set over thee, unto a Nation which neither*

thou

thou nor thy Fathers have known, and there shalt thou serve other Aleim, *Wood and Stone.* As what befel them is exactly described in this Chapter, I must leave those who please to compare it with the Execution. There are also many Claims under other Words, as צבא צבא השמים—*&c.* In the Promise of Salvation to the Church, under the Name *Judah, Hos.* i. 7, *I will have Mercy upon the House of* Judah, *and will save them by* Jehovah *their* Aleim, *and will not save them by Bow, nor by Sword, nor by Battle, by Horses, nor by Horsemen.* I think as Men have agreed, that Princes when they go to War to take the Possessions of others from them, may justify it upon Pretence of an Affront, or, *&c.* and therefore do not steal; so I must not call their making Acquisitions Robbery, or Theft, but Conquest; and must not place the eighth *Commandment* here, but let it stand where it is. But as these *Aleim* laid no Restraints upon Mens Minds, nor even upon their Appetites, or Lusts; and as *James* iv. 1, *From whence come Wars and Fightings among you? Come they not hence, even from Lusts that War in your Members? Ye lust and have not, ye kill and desire to have, and cannot obtain; ye*

Fight and War, yet ye have not. As these Lusts put Princes, *&c.* upon desiring other Nations, others other Men's Houses, they and others other Mens Wives, *&c.* and those Desires put them upon Wars, Fightings, *&c.* and as they doubtless pray'd for Success, or the Enjoyment of what they desir'd, and sacrificed to, and prais'd them when they succeeded in those unlawful Desires, and enjoy'd what they had no Right to, nor these *Aleim* had any Right or Power to give them: As *Jehovah* was *Aleim* of Justice and suffer'd not one Nation or Man to destroy or take the Lands, or, *&c.* of others, except when they by their Wickedness had forfeited them. Hence, *Isai.* lxi. 8, *For I* Jehovah *love Judgment, I hate Robbery for Burnt-Offering.* So these Desires were restrain'd in the Tenth *Commandment*, Exod. xx. 17, *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.* At the Place where one of these Temples stood at that in *Judah*, as *Mat.*.ii. 5, was *Christ* born, the Conqueror, the Bread of Life, which came down from Heaven.

אלה

אלה מעזים

SEE under this at *p.* 165, *& seq.* The Strength which relates to War, belongs to the Class of the *Aleim* of War.

מני

MEntion'd, *Isai.* lxv. 11, from מנה to compute, prepare, distribute Shares, Parts, Portions of Things; to constitute in their Share of Office. This Object itself was prepared by number, Weight, Measure, Proportion, *&c.* And as a Machine prepares, distributes, *&c.* This the Heathens or Deserters did not intend to own, but that it prepared and distributed Provisions, *&c.* to them; and though it was but an *Overseer*, a *Steward*, yet they acknowledged further, by furnishing Drink-Offerings. As this is but once mention'd, it may reasonably be suppos'd to be an *Egyptian* Attribute, brought on as *Meleck*, &c. mention'd *Amos.* v. 26. And that it was one of their ancientest Attributes before they lost the *Hebrew* Language, and is,

is, I think, the most descriptive or expressive Attribute preserved. And it is us'd in the same Sense for the Stars, *Psal.* cxlvii. 4. *Vossius de Orig. & Progres. Idol. Lib.* 1. *p.* 101, has collected Evidence to prove, that *Menis*, *Menas*, *Mena*, *Meni*, was the first King, or Ox, or *&c.* in *Egypt.* But as all our Chronologies depend upon his being the eldest King, I am willing to oblige them. He certainly was form'd and appointed to rule a Day or two before *Adam* was form'd, and so the only *Preadamite.* And 'tis very like, *in Opposition* to this Attribute: And upon that Contest, before they knew *Jehovah*, *Exod.* xvi, was that Miraculous Provision and Distribution by which such an immense Number of People were sustain'd during the Space of forty Years, in a Desart; because when they saw it, Ver. 15, they said this מן Man *prepar'd, made and distributed on Purpose, in Proportion.* In this Sense, *Deut.* viii. 3, *And fed thee with Manna.* Ver. 16, *Who fed thee in the Wilderness with Manna; & al.* So in the same Verse, *Isai.* lxv. 11, Where this Attribute is mention'd, *God* says by the same Word, he will prepare, distribute the Worshippers to the Sword. It gives Name to a Region, mention'd *Jer.* li. 27.

and

and to a City, *Judg.* xi. 33. and to a Coin from the Pot of Manna being impreſs'd upon it.

בית גדר

MEntion'd 1 *Chron.* ii. 51. The Word expreſſes to hedge, moſtly to include or incloſe. The Word is us'd for what is render'd Folds for Cattle, Sheep, *&c.* But I think they ſhould be hedg'd Fields to prevent them from getting out, or others from getting in; ſo protecting. To make theſe Hedges grow would but have been a poor Attribute. But Hedges were alſo an Emblem of Poſſeſſion, and the modern Heathens had ſome God which they imagined could protect their Bounds, and ſecure their Property or Poſſeſſion. And though the outward Air can only compreſs the Parts of our Bodies, and preſerve the Form, they imagined, it could protect theirs. So whatever the Heathens imagin'd theſe Agents could do, though they could not do it; if it was a proper Action for a God to do, and ſo a proper Attribute, that induc'd God to make the Claim; and though the Prophets have often kept

to

to the very Words, where other Words expreſs'd them much better, they are ſometimes us'd; as the *Devil* under another Word, truly, though maliciouſly, attributed this to God, *Job.* i. 10, *Haſt not thou made an Hedge about him and about his Houſe, and about all that he hath on every Side?* This Power is claim'd by this Word, *Ezr.* ix. 9, *And to give us an Hedge in Judah and in Jeruſalem.* Iſai. v. 5, *I will take away the Hedge thereof, and it ſhall be eaten up, and break down the Wall thereof, and it ſhall be troden down.* Pſal. lxxx 12, *Why haſt thou broken down her Hedges, ſo that all they which paſs by the Way do pluck her?* &c. Ib. lxxxix. 40, *Thou haſt broken down all his Hedges, thou haſt brought his ſtrong Holds to ruin.* So for repairing them, *Iſai.* lviii. 12, *And thou ſhalt be call'd the Repairer of the Breach.* Amos ix. 11, *In that Day will I raiſe up the Tabernacle of David that is fallen, and hedge up the Breaches thereof,* &c. *Mich.* vii. 11, *In the Day that thy Walls* (Hedges) *are to be built.* As a reſtraint to hinder from going aſtray, *Ezek.* xiii. 5, xxii. 30, *Ye have not hedged the Hedge for the Houſe of Iſrael.* Hoſ. ii. 5, *For ſhe ſaid, I will go after my Lovers that*

give

give me my Bread, and my Water, my Wool, and my Flax, mine Oil, and my Drink. Therefore behold I will hedge up thy Way with Thorns, and make a Wall that she shall not find her Paths — Then shall she say, I will go, and return to my first Husband — So *Eccles.* x. 8, *Whoso breaketh the Hedge, the Serpent shall bite him.* There is a Place call'd, 2 *Chron.* xxviii. 18, *Gederoth*; and several other Places, and Tribes of People took their Names from this.

בית שאן

MEntion'd *Jos.* xvii. 11, and *Jud.* i. 27. The Word signifies to rest quietly, to be easy and quiet. And so the Agent with Powers which they imagin'd could make them rest quietly. Those who depended on these Powers are threatned, *Isai.* xxxii. 9, *Many Days and Years shall ye be troubled, ye careless Women—Tremble, ye Women that are at Ease.* Jer. xlviii. 11, *Moab hath been at Ease from his Youth, and he hath settled on his Lees — I will send unto him Wanderers,* &c. *Amos* vi. 1, *Wo to them that are at Ease in Zion, and trust in the Mountain*

Mountain of Samaria. Zach. i. 15, *And I am very sore displeased with the Heathen that are at ease.* So Promises to those who depended on God, *Prov.* i. 33, *Whoso hearkneth unto me shall dwell safely, and shall be quiet from fear of Evil.* Partly Spiritually, Isa. xxxii. 18, *And my People shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet Resting-Places.* Ib. xxxiii. 20, *Thine Eyes shall see Jerusalem, a quiet Habitation.* Jer. xxx. 10. xlvi. 27, *And Jacob shall return, and shall lie in rest and quiet, and none shall make him afraid.*

בית ענת
בית ענות
ענמלך

THE First mention'd *Jos.* xix. 38. and *Jud.* i. 33. The Second, *Jos.* xv. 59. The Third, 2 *Kings* xvii. 31. the highest Services were paid to these, *Ib.* Ver. 31, *And the Sepharvites burnt their Children in Fire to Adramelech and Anammelech, the* Aleim *of Sepharvaim.* We have made vast Improvements by natural Religion; these Heathens would give their First-born to be burn'd rather than go

go to Hell: Parents now will go to Hell rather than their First-born want a large Estate. Lower down, Sons discharged all Obligations, and Debts rather than their Fathers should suffer; now, whatever come of Fathers, Sons pay nothing but what they are forc'd to pay. * But to the Meaning, *Kirch. Concord.* "ענה is the Action or Operation of one towards another, whether it consists in mutual Discourse, in Singing, or Responses, be it by Voice, by Deed or by Report *&c.*" The Word expresses in the Body to be afflicted, in the Mind to be affected in any Degree, as every one is supposed to be before he speaks, or, as we say, is moved to speak; as 1 *Sam.* iv. 20, *But she was not affected, neither did she regard it.* 1 *Kings* xviii. 29, *There was neither Voice, nor any that was affected, nor any that regarded.* Hos. xiv. 8, *I have heard him, and observed him.* Sometimes this Word is taken for the Motive and the Act of Speaking. The chief Method by which the then

* The Meaning of ענה seems to be *being, putting or keeping, under*; and the Idea runs thro' all the Senses they put on the Word. Here, to *answer*, is to *subjoin*; a Cloud, which oppresses; a Fountain *i. e.* Water pressed out of the Earth, *&c.* And hence עון a Participle, Compression; Sin, as it is Servitude or Slavery.

then Heathens pretended to have Answers from their *Aleim*, was by the Appearances of עננים the Clouds, from their Observers, called also by that Name from their giving Answers; as I have hinted in the Second Part of *M. P. p.* 148. The Service is mention'd *Exod.* xxxii. 18, Not singing, but praising by alternate Responses, in which perhaps, they had regard to the opposite Responses of Light and Spirit. This Word spoke of the True God is Inclining, which is answering; because every Event is according to his *Will*; sometimes with the Addition of a Signal, Voice, or *&c. Gen.* xxxv. 3, *Who answered me in the Day of my Distress.* Ib. xli. 16, *And the* Aleim *shall give Pharoah an Answer of Peace.* Exod. xix. 19, *And the* Aleim *answered him by a Voice.* 1 Sam. vii. 9, xxiii. 4, *And* Jehovah *answered him.* 1 Kings xviii. 24, *And the* Aleim *that answereth by Fire, let Him be* Aleim. Ver. 38, *Then the Fire of* Jehovah *fell, and consumed the burnt Sacrifice,* &c. 1 *Chron.* xxi. 26, *And he answered him from Heaven by Fire.* Psal. xvii. 6, *I have called upon thee, for thou wilt hear me.* Ib. xx. 6, *He will answer me from the Names of his Holiness.* Ib. lxxxi. 7, *Thou calledst in Trouble, and I delivered thee,*

I

I answered thee in the secret Place of Thunder. Ib. lxxxvi. 7, *In the Day of Trouble I will call upon thee, and thou shalt answer me.* Ib. xci. 15, *He shall call upon me, and I will answer him, I will be with him in Trouble, I will deliver him and honour him.* Isai. lviii. 9 *Then thou shalt call, and* Jehovah *shall answer.* Jer. xxxiii. 3, *Call unto me, and I will answer thee.* Jonah ii. 2, *I cryed out of my Affliction unto* Jehovah, *and he heard me out of the Belly of Hell.* Spiritually, *Hos.* ii. 21, *It shall come to pass in that Day, I will answer, says* Jehovah; *I will answer the Heavens and they shall answer the Earth; and the Earth shall answer the Corn, and the Wine, and the Oil; and they shall answer Jezreel.* They paid their Acknowledgements to the true God in this Form of alternate Responses, *Esd.* iii. 11, *And they answered in praising and giving Confession to* Jehovah. So when Deserters or Offenders call'd, *Jehovah* would not hear, 1 *Sam.* viii. 18, *And* Jehovah *will not hear you in that Day.* Ib. xiv. 37, *But he answer'd him not in that Day.* Ib. xxviii. 6, *And when Saul enquired of* Jehovah, *and* Jehovah *answered him not, neither by Dreams, nor by Urim, nor by Pro-*

phets. To consider the several Methods of answering perform'd by *Jehovah*, and pretended to by the Priests of the false *Aleim*, Observers, *&c.* would take up more compass than this will afford. If the Person who cry'd to his *Aleim* thought he relieve'd him, that would produce another Effect upon the Mind; he would naturally thank, and speak of, his Power and Goodness, or praise him to other Men. And as the Action of Praise even before the Face of a Prince, is Flattery; so in the Sacred Scriptures that Part is always directed to be paid before other Men, or Congregations, that they may be better'd thereby. Those who are for keeping the Construction of the *Hebrew* in their own Power, insist upon yet another Text where ברך * should be cursing; that is *Job* i. 10, *Satan* says by way of Insinuation — *Touch all that he hath, and he will curse*, or bless, *thee to thy Faces.* Indeed *Solomon*, whose Authority cannot be withstood, has determin'd how such Sorts of Blessings are to be accepted; *Prov.* xxvii. 14,

* Construe the Words literally and they say—*Put forth thy Hand now, and touch all that he hath*; אם לא he has not blessed *thee to thy Face.* If he be a true worshipper take away what thou hast given him; and we shall see it.

14, *He that bleſſeth his Friend with a loud Voice, riſing early in the Morning, it ſhall be counted a Curſe unto him:* In another View was that *Mat.* xxii. 16, *Maſter, we know that thou art true, and teacheſt the Way of God in Truth. Neither careſt thou for any Man; for thou regardeſt not the Perſon of Men,* &c.

אילן בית חנן
מגדל חננאל

THE Firſt is mention'd, 1 *Kings* iv. 10. The Second, 2 *Eſdr.* iii. 1. xii. 39. *Jer.* xxxi. 38. *Zach.* xiv. 10. The Word ſignifies to intend or act for the Benefit of others, or confer Benefits upon others; in free Agents, at the Incitement of a beneficent Mind, mercifully, without Expectation of Returns, for nothing. So when 'tis us'd in Prayer to ask upon theſe Terms. If they look'd no further than this Machine, then that which without any Incitement in itſelf, other than Mechaniſm, acts as above; and, as it is without Incitement, ſo without Expectation; and ſo was according to the Intent of the Worſhipper; the Perſons, or the Agents,

the Names, which act as above. The Oak, beside the Temple, shews that they had some regard to the Oath made to perform the Covenant, to redeem Man, which was for Man's Benefit, without Merit; or to Acts of Grace, after Death, in another State: And the Tower, which I suppose was built in some Figure, to represent some Attribute in the Heavens, shews that they there look'd the other way. *Numb.* xi. 5, *Which we did eat in Egypt gratis.* 2 *Sam.* xxiv. 24, *Neither will I offer burnt Offerings unto* Jehovah *my* Aleim, *of that which doth cost me nothing.* *Job.* i. 9, *Doth Job fear the* Aleim *for nothing?* Mal. i. 10, *Neither do ye kindle Fire on mine Altar for nought.* In Declarations, *Exod.* xxxiv. 6. *Psa.* lxxxvi. 5. ciii. 8. cxi. 4. cxii. 5. cxvi. 5. cxlviii. 8, Jehovah, Jehovah Aleim, *merciful and gracious, long suffering, and abundant in Goodness and Truth.* Exod. xxxiii. 19, *And will be gracious to whom I will be gracious.* 2 Kings xiii. 23, *And* Jehovah *was gracious unto them, and had Compassion on them, and had Respect unto them, because of the Terms of his Purification.* 2*Chron.* xxx. 9, *For* Jehovah *your* Aleim *is gracious, and merciful, and will not turn away his Face from you, if ye return unto*

to him. Psal. lxxxiv. 11, Jehovah *will give Grace, and Glory, and no good Thing will he withold from them that walk uprightly.* Joel ii. 13, Jonah iv. 2, *For he is gracious and merciful, slow to Anger, and of great kindness, and repenteth him of the Evil.* In the general Blessing, *Numb.* vi. 25, Jehovah *make his Faces shine upon thee, and be gracious unto thee.* So in Particulars, *Gen.* vi. 8, *But Noah found Grace in the Eyes of* Jehovah. *Exod.* xxxiii. 17, *For thou* (Moses) *hast found Grace in my Sight.* So as a Petition without Consideration, 1 *Kings* viii. 30. *And hearken thou to the Supplication of thy Servant.* Psal. xxviii. 6, *Because he hath heard the Voice of my Supplications.* As the Benefits of the Covenant were granted *gratis*; so *Psal.* xlv. 2, *Grace is poured out by thy Lips*, (in thy Confessions, in the Conditions of the Purification). To those whose Iniquity was full, *Deut.* vii. 2, *Thou shalt not cut off a Purifier with them, nor shew Mercy unto them.* There are abundance more Claims, and several Persons took Names from this some with Adjuncts, as בעל חנן so חֲנַנְיָה &c.

בית

בית פלט

INserted above at *p.* 231. it expresses to deliver, there from the Womb, here from Enemies or Dangers in this World, or the next: So the Deliverer, the Giver of Means to escape. Their *Aleim* might give them Strength to make their escape, or be dark and so assist their Escape; all the rest was Imagination. This is reclaim'd, and attributed strongly, 2 *Sam.* xxii. 1, *David spake unto* Jehovah *the Words of this Song in the Day* Jehovah *deliver'd him out of the hand of all his Enemies, and out of the hand of Saul.* Ver. 24, *Thou also hast delivered me from the Strivings of my People.* 2 *Chron.* xii. 7, *I will grant them some Deliverance.* Ps. xvii. 13, *Deliver my Soul from the Wicked, which is thy Sword.* Ib. xviii. 2, Jehovah *is my Rock, and my Fortress, and my Deliverer.* Ver. 43, *Thou hast delivered me from the Strivings of the People.* Ver. 48, *He delivereth me from mine Enemies.* Ib. xl. 17. lxx. 5, *Thou art my Help, and Deliverer; make no Tarrying, O my* Aleim. *Ezr.* ix. 13, *And hast given us such Deliverance as this.* Job. xxiii. 7,

7, *So should I be delivered for ever from my Judge.* Psal. xxii. 5, *They trusted, and thou didst deliver them.* Ver. 9. *He flung himself on* Jehovah, *let him deliver him.* Ib. xxxvi. 40, *And* Jehovah *shall help them, and deliver them: He shall deliver them from the wicked.* Ibid. xliii. 1, *O deliver me from the deceitful and unjust Man.* Ib lxxi, 2, *Deliver me in thy Righteousness, and cause me to escape.* Ver. 4, *Deliver me, O my* Aleim, *out of the Hand of the wicked.* Ib. xci. 14, *For* חשק *he has clove to me, and I will deliver him: I will exalt him because he has known my Name.* Ib. cxliv. 2, *My high Tower and my deliverer.* A City, and several Persons, bore this Name, and several with יה and also with אל.

בית פצץ

MEntion'd, *Jos.* xix. 21, I find no Root with the צ doubled. But in *Hebrew* that has been judg'd to augment the Force of the Word; 'tis from פצה to open, make Way or Passage for any Thing; so a Passage out of Misery or Slavery; so a Redeemer: This was out of the Power of their *Aleim*; so all Imagination. However,

ever, there are a few Claims under this Word, *Psal.* cxliv. 7, *Send thine Hand from above, rid me, and deliver me out of great Waters: From the Hand of strange Children.* Ver. 10, *It is he that giveth Salvation unto Kings: Who delivereth David his Servant from the hurtful Sword. Rid me, and deliver me from the Hand of strange Children, whose Mouth speaketh Vanity, and their Right Hand is a Right Hand of Falshood.*

בית ארבאל

MEntion'd *Hos.* x. 14. Tis compounded of ארב and אל God, the Irradiator. The Word ארב signifies to be hid with Design and Power to destroy, *Prov.* xxiii. 28, *She also lyeth in wait as for a Prey* (as a Robber). *Ib.* i. 11, *Come with us: Let us lay wait for Blood. Jos.* viii. 2, *Lay thee an Ambush for the City behind it.* Prov. xxiv. 15, *Lay not wait, O wicked Man, against the Dwelling of the Righteous.* Psal. x. 9, *He lieth in wait secretly, as a Lion in his Den.* So for the Places of lying in wait, *Job* xxxvii. 8, *Then the Beasts go into Dens, and remain in their Places.* Ib. xxxviii. 40,

When

When they couch in their Dens, and abide in the Covert, to lie in wait. 'Tis also used for Locusts, as suiting their Condition and Action; and for the Cataracts of Heaven, as they construe them: That is the Passages, the smallCracks through the *Strata* of the Shell of the Earth for the Air and Water; the Places of Circulation into or out of the Great Deep, where these Agents lay hid which once destroy'd Mankind. Whence sometimes are emitted Vapours, as Blastings, Mildews, Pestilence, *&c.* which destroy Fruits, Creatures, and Men. So in their Imagination was the Agent with Power, which could employ, withold, or overrule all secret Enemies, or deliver from them. As this was one of their malignant Powers which they deprecated: There can be no Claims under this Word as an Attribute of God. One Instance of God's Power over these was, by bringing the Flood; another, by bringing the Locusts in *Egypt*; another, by bringing the Pestilence there. So in Success to those he appointed to lie in wait in *Joshua's* Wars. *Deut.* xxviii. 22, *Jehovah shall smite thee—and with Blastings, and with Mildew.* So *Psal.* xci. 5, *Thou shalt not be afraid for the Terrour by Night: Nor for the Arrow that flieth by Day; nor*

for

for the Pestilence that walketh in Darkness: Nor for the Destruction that wasteth at noon Day. Ezek. xiv. 19, *If I send Pestilence into that Land.* 'Tis likely this is one of the Deities they worshipp'd in Caves; there were several Cities, and one Place call'd by this Name.

שעירים

EXplain'd in *M—Sine P. p.* 138, *&c.* The Word signifies to make afraid; as *Deut.* xxxii. 17, *They sacrificed—to Alim —— whom your Fathers feared not.* The Things which made them afraid, express'd by this Word, were Whirlwinds, Storms, Tempests, Lightenings, *&c.* So the Agent with Powers which could produce, and inflict, or restrain them. For the same Reason as in the last, there can be no claim under this Word as an Attribute: But his Dominion over them is described and attributed properly, *Psal.* l. 3, *Our* Alcim *shall come, and shall not keep Silence: A Fire shall devour before him, and it shall be very tempestuous round about him.* Ib. lviii. 9, *He shall take them away as with a Whirlwind.* Isai. xxviii. 2, *Behold,* Jehovah *hath a mighty and strong one,*

one, which as a Tempest of Hail, and a destroying Storm, as a Flood of mighty Waters overflowing, shall cast down to the Earth with the Hand. Nah. i. 3, Jehovah *hath his Way in the Whirlwind, and in the Storm, and the Clouds are the Dust of his Feet.* Job. ix. 17, *He breaketh me with a Tempest.* So under the Verb, to make afraid. *Ezek.* xxxii. 10, *Yea I will make many People amazed at thee, and their Kings shall be horribly afraid for thee*; so under many other Words. A City and Persons were call'd by this Name. I have placed the Reason they gave for the Prohibition of seething a Kid in its Mother's Milk, as they had done under שדים which I think ought to stand under this, because a Goat was the Emblem of this Power; and because, I think, they sprinkled their Field with that Milk, to appease these imagined Furies, and so prevent them from destroying the Products of their Fields.

בית עזמות

MEntion'd 2 *Esdr.* vii. 28, and plac'd above at *p.* 210. as a Compound of עז and מות But if compounded of עז and מות then 'tis he, or they, or that which they

they imagined ruled the active Force, the Power of Death. I have shew'd in the Introduction to *M—sine P. p.* 33. *& seq*; that these Agents they worshipp'd among other Acts, were appointed to give and support Life. But as the Death of Man was a Penalty, they had no Hand in that, that was the immediate Act of *Jehovah, Aleim*, *Gen.* ii. 17, *In the Day thou eatest thereof dying thou shalt die.* But whatever they imagined had this Power, they suppos'd it could defend from, or at least delay it, and let it loose, or inflict it: And that it could inflict, prevent, or cure Diseases, which would have ended in Death. This is attributed to מלאכת השמים *Jer.* xliv. 17, *We—were well, and saw no Evil, & al.* And those who believed a Resurrection, must, in the highest Sense, believe, that when Death had seized them, those could deliver them out of its Hands. I think these Texts refer to the Service, *Isai.* xxviii. 15, *Because ye have said, we have cut off a Purifier with Death, and with Hell are we at Agreement.* Ver. 18, *And your Terms of Purification with Death shall be disannull'd, and your Agreement with Hell shall not stand.* *Deut.* xxvi. 14. *Nor given ought thereof* למת *to Death.* I have in the Place above-cited

cited ſhewed, that the Power of Life was in theſe Agents; as *Pſal.* civ. 29, *Thou takeſt away their Breath: They die, and return to their Duſt.* In Oppoſition to this, the Air was frequently made the Inſtrument in Peſtilence, *&c.* by God's Appointment to inflict this, *Exod.* xi. 5, *And all the Firſt-born in the Land of Egypt ſhall die.* Numb. xvi. 49, *Now, they that died in the Plague, were Fourteen Thouſand and Seven Hundred.* Ib. xxv. 9, *And thoſe that died in the Plague were twenty-four Thouſand.* 2 Sam. xxiv. 15, *And there died of the People — Seventy Thouſand Men.* 2 Kings xix. 35, *The Agent of* Jehovah *went out and ſmote in the Camp—an Hundred fourſcore and five Thouſand.* Immediate Claims, *Deut.* xxxii. 39, *I kill and I make alive.* 1 *Sam.* ii. 6, Jehovah *killeth, and maketh alive: He bringeth down to the Grave, and bringeth up.* 2 Kings v. 7, *Am I* Aleim, *to kill and to make alive, that this Man doth ſend unto me to recover a Man of his Leproſy?* Gen. xx. 3, *Behold thou art but a dead Man; for the Woman which thou haſt taken for thee is a Man's Wife.* Ib. xxxviii. 7, *Was wicked in the ſight of the Lord, and the Lord ſlew him.* 2 Kings xx. 6, *And I will add unto thy Days*

fifteen

fifteen Years. Deut. xxx. 15, *I have set before thee this Day, Life and Good, Death and Evil.* Job xxx. 23, *For I know that thou wilt bring me to Death, and to the House appointed for all living.* Promises, *Job.* v. 20, *In Famine he shall redeem thee from Death.* Psal. ix. 14, *Thou that liftest me up from the Gates of Death.* Ib. lxviii. 21, *He that is our God, is a God of Salvation; and unto* Jehovah *the Lord belong the Issues from Death.* Prov. xiv. 32, *And the Righteous hath Hope in his Death.* Isai. xxv. 8, *He will swallow up Death in Victory.* Ib. xxvi. 19, *Thy dead Men shall live, together with my dead Body shall they arise.* Ib. xxxviii. 18, *The Dead shall praise thee.* Under another Word, Psal. xvi. 10, *For thou wilt not leave my Body in the Grave.* Ib. xlix. 15, *But the* Aleim *will redeem my Body from the Hand of the Grave, for he will receive me, Selah.* Ib. lxxxvi. 13, *And hast delivered my Body from the Grave beneath. Hos.* xiii. 14. *I will ransom them from the Power of the Grave.* So under another *Psal.* lxxxviii. 11, *Shall the Dead arise and confess to thee? Selah.* Job xxvi. 5, *The Dead shall be brought forth,* (as *Isai.* li. 2) *from under the Waters, even those who rest in them.*

them. The Grave is naked before him, and Destruction hath no Covering. Isai. xxvi. 19. *The Earth shall cast out the Dead.* Rev. xx. 13, *And the Sea gave up the Dead which were in it, and Death and Hell* (the Grave) *delivered up the Dead which were in them.* As the Heathens had ascrib'd the Power of Life and Death to these Agents; and as they had slain and sacrificed their Children to these Powers, to redeem their own Lives; and as they had taken Liberties to kill one another, for blaspheming these Gods, *&c.* for private Ends, *&c.* and perhaps were absolv'd by Sacrifice, as it appears lower down they were; and as these are found join'd with the Consequences of worshipping these Powers, *Jer.* vii. 9, *Will ye steal, murder and commit Adultery, and swear falsely, and burn Incense unto Baal, and walk after other* Aleim, *whom ye know not?* Hence the Sixth *Commandment, Exod.* xx. 13, לא תרצח *Thou shalt not kill.* This was an Original Precept in other Words, *Gen.* ix. 5, with the Reason assign'd; because Man was made in the Image of the *Aleim.* And this is the first Time in the Order of Scripture, that this Word was used in Writing; and *Numb.* xxxv. 30. 31, they were to put such to Death, and

and no satisfaction was to be taken for their Lives. All the Miracles of healing or curing diseases, *&c.* which were the Means or Instruments of Death, restoring the disabled Parts or Capacities, *&c.* by the Prophets, by *Christ*, by his Followers in his Name, were to prove, that the *Aleim*, and that He one of them had Power to cure the Maladies of the Soul, to suspend and remove what would cause its Death, and restore to it its original Parts and Capacities. All the Miracles of casting out Devils who had been at that Time permitted to take Possession of Men for their Sin, was to shew, that he had Power to deliver Men from the Right of Possession, the Devils and Hell had to them by Sin and Death. His Miracles look'd backward to Prophecies of him, what he was to do then, and what he was to suffer from others, as well as forward to what he was finally to do. He was to prove, that he was the Person who should first literally, really, and visibly, perform the Prophecies of him, by his Actions to others, and by suffering those of others upon him, and prevail; to induce Men who saw them, or should see or hear the Accounts of them on record, to trust in him for the Performance of those Actions, of which these, though real,

were but Types or Samples; without that descriptive and connective Evidence there could have been no Faith, and without that no Effect: For Faith is the only Hand by which Man takes the Benefit. And the Miracle of raising the Dead perform'd by אליש *Elishah*, who bore the Name of *Christ*, *God* the *Saviour*; and those by *Christ* in raising the dead Bodies of others, and in raising his own dead Body, are all Evidence that he has Power over Death, and that he will, according to the Promise, raise the dead Bodies of all others. But as Sin was the Cause of the first Death, a Separation of Soul and Body, and of the second Death, Separation of the Soul from God: Here was something else to be done besides dying for, and raising the Body; even his external Actions in his Life were but the visible Parts of that Holiness which is sufficient to supply all Men; that was between the *Aleim* and him: Man can no more conceive that, than he could have perform'd it. Nor can one who is to be clothed with that Righteousness have any more Idea of the Reception that will procure him, than he who shall go naked, expose and shew his Rebellion and Wickedness, can have of the Reception that will procure him. Nay

his Death was but the visible Part of the Satisfaction, or the Attonement; all that great Action was between the *Aleim* and him, invisible to all others. A Man can no more express or conceive that Part, than he could have sustain'd it. Every single Man who rejects the Benefit of that, will but be able, during all Eternity, to feel his Part as one to the Number of Men, his single Share of it. The Divinity supported the Humanity to sustain that Weight, and as soon as that was finish'd, and the Divinity left the Humanity, he drop'd. During, or at finishing of, the *Satisfaction* to Justice, the shedding of his Blood, the real and visible Means of cleansing us from Pollutions, was to be an Evidence of the Purity which he will confer hereafter upon those who shall be sprinkled or wash'd with it, which Man here cannot conceive, but by borrow'd Ideas, any more than those, who are not wash'd, can the Filthyness and Odiousness of Sin. His Resurrection and Ascension were but the visible Parts of his Victory, and give no more Idea to those, who shall be so happy as to reap the Fruits of them, of the Pleasure they shall enjoy hereafter, than his Death gives to those, who shall be so miserable as to have no Benefit by it, of the

Miseries

Miſeries they are to ſuffer hereafter. The Miſſion of the *Holy Ghoſt* gave ſome Men a Proſpect we cannot now ſee. The Proſpect we have of theſe Things are from ſome borrow'd Ideas in Scripture, and from Faith, which is the Earneſt of the one, and Deſpair, which is ſometimes the Earneſt of the other. The Evidence we have of his performing the Things which are predicted of him in the *Hebrew* Scriptures, and of his Power; and the Ideas, we have by Faith from the borrow'd Ideas of a future State, are proportion'd to our State of Trial here. If we could have clear Ideas of him, his Actions here, and what he will do hereafter, this could be no State of Tryal, all Men would be forced to come in. The Word עִיר is us'd for the Name of Places, of many Perſons, and is compounded with בַּר with יָר, with אֵל, *&c.*

בעל צפון

MEntion'd *Exod.* xiv. 2. *Numb.* xxxiii. 7. The Word ſignifies to hide or be hidden, or obſcur'd; we muſt ſee what the Object was, and then try to ſee what their Imaginations about it were. I think it was the Covering, the Circumference

of the Heavens, becauſe צפה is us'd, 2 *Chron.* iii. 15, *For the Coverings which were over the Repreſentations of them, upon the Top of each of the Columns, which were ſtudded with Stars.* This Word is alſo us'd for the Ceiling or inſide of the Roof of the Temple, 2 *Chron.* iii. 6, *And* יצף *He covered the Houſe with precious Stones,* which were to repreſent the Hemiſphere with Stars, Clouds, *&c.* It is alſo us'd for the Covering of the Northern or their Hemiſphere, *Job.* xxvi. 7, *He hath ſtretched out the North over the fluid Matter.* Pſal. lxxxix. 13, *The North and the South thou didſt create them.* If it be taken in a material or literal Senſe, then it is *Lord* at the Circumference, or out of the Reach of the Eyes. But they had farther Imaginations. Dr. *Cumberland* in his *Sanchon.* gives us this Conſtruction, *p.* 2. *But there were certain Animals which had no Senſe, out of which were begotten intelligent Animals, and were call'd* Zopheſemin, *that is, the Spies or Overſeers of Heaven, and were form'd alike in the Shape of an Egg: Thus ſhone out* Mot, *the Sun and the Moon, the leſs and the greater Stars.* I pretend not to juſtify Derivations in *Greek*; but ὀφανὸς ſeems to be what they intend by this, from עור or *Chald.* as *Dan.* iv.

iv. 10, עיר *Vigil*; thence ἄρχω & ἄνω, superior in Time, Place, Power, or, *&c.* And this they us'd singular or Plural, as the Name or the Names. And they had Towers and Observers, doubtless with necessary Instruments, by which they thought they could discover hidden Things, the Intentions of their Overseers, Guardians in this Covering. The Observers were call'd by the Name צפה, and the Places of Observation, which were many, have a מ prefixed; so *Pharaoh* call'd *Joseph* פענה צפנת *The Revealer of Secrets.* This Act of seeing or overseeing is one of the highest Attributes in Divinity, emblematically represented by Eyes in the Cherubim, *Exek.* x. 12, *And their whole Body (Heb.* Flesh) *and their Backs, and their Hands, and their Wings, and the Wheels, were full of Eyes round about.* This Crime is referr'd to under this Word, *Hos.* v. 1, *Because ye have been a Snare on* מצפה *Mispah, the Place of Observation.* So the Claims under these Words exactly describe this Affair, *Prov.* xv. 3, *The Eyes of* Jehovah *are in every Place,* צופות *beholding* (speculantes) *the Evil and the Good.* Ib. xxxi. 21, *She looketh well to the Ways of her Houshold. Job* xxiv. 1, *Times are not hid from the Al-*

mighty. Mich. vii. 7, *I will look unto* Jehovah; *I will wait for the* Aleim *of my Salvation. My* Aleim *will hear me.* Hab. ii. 1, *I will stand upon my Watch, and set me upon the Tower, and will watch to see what he will say unto me.* As a Dog I think was made the Emblem of Watchfulness, the Defects in the Priests are represented, *Isai.* lvi. 10, under the Actions of that Creature. And it was prophesied, that there should be better, *Isai.* lii. 8, *The Watchmen —— shall see Eye to Eye,* Several Persons took Name from this; so the Prophet with יה, so צפניה *Zephaniah.*

בית במות

MEntion'd 1 *Reg.* xii. 31. xiv. 23. *& al.* A Question was put what this was, *Ezek.* xx. 29, *And I said unto them, what is* הבמה, *this High-Place, whereunto ye go? So the Name of it is called Bamah* (במה for what?) *to this Day.* The *Latins* knew not what this Word mean'd, so had no Substantive for it. Our *English* Translators have made the Word always signify High Places, in despight of common Sense. There were other High-Places than they dreamed of, *Isai.*

Isai. xiv. 14, *I will ascend above the high Places* (Heights) *of the Clouds; I will be like the most High.* The Objects of their Worship were some Things or Powers which they imagined were at these Heights, and so must not be Heights; but, if we had a substantive, Highs, or, as we have not, high Ones, only other Words for מלך, בעל *&c.* To this refers *Sanchon.* cited in the second Part of *M. P. p.* 281. " he mentions a God called *Elios* or the most High; who lived near *Biblus*, and begat *Ouranos*, from whom the ætherial Region received the Name of *Ouran* or *Cælum*, that is *Heaven.*" They had Priests to these Powers, 1 *Kings* xii. 31, *Priests of Bamoth.* Ib. xiii. 2. *&* ver. 33, *Made again the lowest of the People Priests of Bamoth.* 2 *Chron.* xi. 15, *Priests* לבמות *to Bamoth &* לשעירים *to Devils* (to Tempests) They had Images or Representations, whether for their uncommon Height, or what, appears not. But I take them to be some Figure of the Heavens as their *Molochs* and their *Succoths* were. *Levit.* xxvi. 30, *And I will destroy your High Places* (S. Statues) *and cut down your Images, and cast your Carcasses upon the Carcasses of your Idols.* Ezek. xliii. 7 — *Nor by the Carcasses of*

their Kings, their high Ones. ver. 9. *Now let them put away their Whoredoms, and the Carcasses of their Kings far from me.* Ezek. xvi. 16, *And of thy Garments thou didst take and deckedst thy high Ones with divers Colours, and playedst the Harlot thereupon.* That they were either Mountains or Pyramids, or any larger than a high altar or Image, is impossible. *Numb.* xxi. 20, *And from Bamoth in the Valley.* Jer. vii. 31, *And they have built the high Places of Tophet, which is in the Valley of the Son of Hinnom, to burn their Sons and their Daughters in the Fire.* Ib. xix. 5, *They have built also the high Places of Baal to burn their Sons with Fire for Burnt-Offerings unto Baal,* &c. 2 *Kings* xxiii. 10, *And he defiled Topheth, which is in the Valley of the Children of Hinnom, that no Man might make his Son or his Daughter pass through the Fire to Molech.* 1 Kings xi. 7, *Then did Solomon* יבנה *build* (form, frame, after an Idea) *a Bamah for Chemosh— and for Moleck.* Ib. xiv. 23, *And they also built them Bamoth—on every high Hill, and under every green Tree.* 2 *Kings* xvii. 9, *And they built them Bamoth in all their Cities.* ver. 11, *And there they burnt Incense in all the Bamoth.*

Jer.

Jer. xlviii. 35, *Him that offereth to Bamah, and him that burneth Incense to his* Aleim. 2 Kings xvii. 29, *Every Nation made them* Aleim *of their own, and put them in the House of the High Ones.* Numb. xxxiii. 52, *And quite pluck down all their Bamoth.* 2 Kings xxiii. 15, *Both that Altar and* את־הבמה, *the Bamah he brake down, and burnt the Bamah, and stampt it to Powder.* 2 Chron. xxi. 11, *Moreover he made Bamoth in the Mountains of Judea. Ib.* xxxiv. 3, *To purge Judah and Jerusalem from the Bamoth, and the* אשרים *Asrim, and the carved Images, and the molten Images.* They had Abundance of Temples to these Powers. 1 Kings xii. 31, *And he made a House of Bamoth.* Ib. xiii. 32, *Against the Altar in Bethel, and against all the Houses of the Bamoth.* 2 Kings xxiii. 19, *And all the Houses also of Bamoth that were in the Cities of Samaria,* &c. The true and false Worshippers sacrificed on the Tops of Mountains call'd by this Name, 1 *Chron.* xvi. 39, *Before the Tabernacle of* Jehovah *in Bamah that was at Gibeon.* Ib. xxi. 29, *For the Tabernacle of* Jehovah *which Moses made in the Wilderness, and the Altar of the Burnt-Offering were at that Season in the high*

Place

Place at Gibeon. 2 Chron. i. 3, *So Solomon — went to Bamah that was at Gibeon, for there was the Tabernacle.* ver. 5, *and the brasen Altar.* ver. 4, *But the Ark—at Jerusalem.* 1 Kings iii. 2, *Only the People sacrificed in high Places, because there was no House built unto the Name of* Jehovah. ver. 4, *And the King went to Gibeon to sacrifice there, for that was the great high Place.* 2. *Reg.* xii. 3. *But the high Places were not taken away: the People still sacrificed and burnt Incense in the high Places.* Jos. xiii. 17, Numb. xxii. 41, *And brought him up unto the high Places of Baal, that thence he might see the utmost Part of the People.* In claim *Jehovah* assumes the Name עליון, the most High. In Opposition to these were the Laws about the Matter, Figure, Height, *&c.* of the Altars. St. *Paul* refers to this, *Ephes.* vi. 12, *For we wrestle not against flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness, against spiritual Wickedness in high Places.* As these were worshipp'd upon Mountains, they were call'd the *Aleim* of the Mountains. Hence 1 *Kings* xx. 23, *Their* Aleim *are* Aleim *of the Hills, therefore they were stronger than we; but let us*

fight

fight against them in the Plain, and surely we shall be stronger than they. ver. 28, *Because the Syrians have said — and ye shall know that I am* Jehovah. Hence Job. xxviii. 9, *He overturneth the Mountains by the Roots.* Psal xc. 2, *Before the Mountains were brought forth, or ever thou hadst form'd the Earth and the World from everlasting to everlasting, thou art God.* In Opposition to this Class of local Gods, *Psal.* cxxxix. 7, *Whether shall I go from thy Spirit, or whether shall I flee from thy Face? If I ascend up into Heaven, thou art there: If I make my Bed in Hell, behold thou. If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea; even there shall thy Hand lead me,* &c. Jer. xxiii. 23, *Am I* Aleim *at Hand, saith* Jehovah, *and not* Aleim *afar off? Can any hide himself in secret Places that I shall not see him, saith* Jehovah; *do not I fill Heaven and Earth?* Amos ix. 2, *Though they dig into Hell, thence shall my Hand take them; though they climb up into Heaven, thence will I bring them down; and though they hide themselves in the Top of Carmel, I will search and take them out thence; and though they be hid from my Sight in the Bottom of the Sea, thence will I command the Serpent,*

Serpent, and he shall bite them—Ver. 6, *It is he that buildeth his Stories in the Heavens, and hath founded his Troop in the Earth. He that calleth for the Waters of the Sea, and poureth them out upon the Face of the Earth,* Jehovah *is his Name.*

בית עמק

MEntion'd *Jos.* xix. 27. The Word signifies deep from a small Depth, to that which is not to be measur'd or fathom'd. So the Power which rules in Valleys or deep Places, but most eminently in the Abyss, *Prov.* xxv. 3, *The Heaven for Height, and the Earth for Depth.* Psal. lxix. 15, *Deliver me from the Deep-Waters.* Ib. cxxx. 1, *Out of the Depths have I cried unto thee.* 1 Kings xx. 23, 28, *Thus says* Jehovah *because the* Syrians *have said,* Jehovah *is* Aleim *on the Hills, and not* Aleim *in the Valleys,* &c. So in a spiritual Sense, *Job.* xi. 8, *Deeper than the Grave, what knowest thou?* Ib. xii. 22, *Who turneth up the lower Parts out of the Darkness.* Psal. xcii. 5, *Thy Thoughts are very deep,* Eccles. vii. 25, *Exceeding deep who can find it out.* Ezek. iii. 5, *A People deep in Lip,* (Confession) *and*

and heavy in Tongue, whose Words thou canst not understand. So in Words which express the same Things, *Jacob* blesseth *Joseph, Gen.* xlix. 25, *With Blessings of the Heavens above, Blessings of the Deep that lieth under.* Many Valleys are named each by this and another Word. One 1 *Sam.* xvii. 2, with האלה, another *Jos.* x. 12, with אילון. The latter Part of the second *Commandment* was to restrain them from making any Representation to these Powers within the Earth.

מרדך

MEntion'd *Jer.* l. 2, *A God of the Babylonians.* One of their Kings bore this Name, and also מרדך, which is a strong Confirmation that this was the Name of a *God.* I think the ך is added, and signifies *thy,* and I think the whole Root in a material Sense signifies to cast down; in a mental Sense, to bring under Subjection; with the Prefix of מ, or *&c.* to be an Agent. *P. p.* 2632, רדד " Some explain it to subject, cast down, that it may agree with, רוד and רדה; so it may signify the Action of a Superior upon an Inferior, to rule, have Dominion or Power over a Subject. It is found in *Kal* and *Hiphil,* and

and that almost always actively *M.* ירד, Descent and Dependence —— to descend, flow down,—— to cast down, make descend, *&c.*" So in their Sense the Agent which makes Things descend. This is that Power which has been call'd Centripetal, Gravity, or Attraction, about which we have had so much Noise and Nonsense. They would make this Power to be universal, but it is only local in the Atmospheres of the Orbs, and here in the Waters, by the Interposition of the Orbs or Solids, which abate the Pressure of the Air on the opposite Side, as the equal Pressure on each Side makes the Direction perpendicular, included in many other Attributes, express'd in this, *Exod.* ix. 19, *The Hail shall come down upon them, and they shall die.* Ib. xv. 5. *They sunk in the Water like a Stone.* Numb. xi. 9, *And when the Dew came down upon the Camp in the Night, the Manna came down in it.* Ib. xvi. 30, *And they go down alive into the Pit.* Deut. ix. 21, *The Brook that descendeth out of the Mount.* Ib. xxviii. 24, *Dust, from Heaven shall it come down upon thee.* 1 Sam. 19. 12. Michal *let* David *down through a Window.* Ib. xxi. 13, *Let his Spittle fall down upon his Beard.* 2 Kings i. 10, *There came down*

Fire

Fire from Heaven. Psal. lxxii. 6, *He shall come down like Rain upon the Meadow (or mowed) Ground.* Isai. lv. 10, *As the Rain cometh down, and the Snow from Heaven.* Ezek. xxxiv. 26, *I will cause the Rain to come down in its Season.* Joel ii. 23, *He will cause to come down to you the Rain.* Mich. i. 4. *As Water poured down a Descent.* There are a vast Number of Claims, not only in the material Sense, but, as they imagined that these had some Power over the Mind, also in the mental Sense. ירד in *Chaldee* is *Draco* which perhaps was their Emblem.

בעלה ימה

MEntion'd *Jos.* xv. 9. Why *Baal* is terminated with a ה I pretend not to determine; whether they had then any such foolish Notions, as that other Things were produced out of the Sea, and so was a Feminine Power, appears not. *Rob.* ים "it hath Affinity with מים Waters, and takes its Name from the Abundance of Waters. Merc. the Root may be יכם or יום." The Root seems to be ימה *Plur.* ימים whether מ in מים Water be a Prefix, because the Plural is מימי, may admit of Dispute: But למקוה Congregation makes all the Waters,

ters, the Abyſs, and Seas, as they are continuous, one; and 'tis likely they intended this ſo, otherwiſe it would have been Plural. For *Eccl.* i. 7, *All the Rivers run into the Sea, yet the Sea is not full: Unto the Place from whence the Rivers come, thither they return again.* Gen. xlix. 25, *Bleſſings of the Deep that lyeth under.* Deut. xxxiii. 13, *For the Dew, and for the Deep that coucheth beneath.* This is a high Attribute; becauſe the Life, Growth, *&c.* of all Creatures and Vegetables depend upon this. The Commiſſion to the Spirit, which was made Ruler on the Surfaces, and to the other, which acts by Expanſion, was given in the Firſt of *Geneſis.* *Job* ſpeaking of that Wiſdom by which all theſe Things were contriv'd, makes theſe Places ſay, xxviii. 14, *The Depth ſaith, It is not in me: And the Sea ſaith, It is not with me.* Thoſe who talk'd of Divinity, and knew nothing of Nature, nor what it was the Heathens had made their *Aleim*, may ſee a plain Reaſon why *Jehovah* call'd the material Spirit, his Spirit. So his Prophets, as *Pſ.* cxlvii. 18, *His Spirit blows, the Waters flow.* Proof of this Service, *Exod.* viii. 20. *Jerus. Targum. Behold he is coming forth to obſerve Divinations at the Waters.* Hoſ. ii. 5, *For ſhe ſaid, I will go after my Lovers*

that

that give me —— my Water. Ver. 13, *And I will visit upon her the Days of* Baalim, *wherein she burnt Incense to them —And she went after her Lovers, and forgat me.* Isai. lvii. 5, *Slaying the Children in the Valleys under the Clifts of the Rocks: Among the smooth Stones of the Stream is thy Portion, they, they are thy Lot: Even to them hast thou poured a Drink-Offering, thou hast offered a Meat-Offering.* As this Object was the Names with those Powers by which it acts upon, and in the Seas or Waters, and as the Waters are passive, the Claims are made by Creation, by Formation, by Miracles; in Terms of general Dominion over the Agents and their Actions upon the Sea in Storms, Tempests, Tides; over the Waters in raising and giving Rain, Dew, *&c.* and in many other Branches almost innumerable; I shall insert a few. Creation, Formation, and their Production of Creatures, have been mention'd, repeated afterwards. *Neh.* ix. 6, *Thou hast made the Seas, and all that is therein; and thou preservest them all.* Job. xxvi. 10, *He hath compass'd the Waters with Bounds until the Day and Night come to an End.* Ver. 12, *By his Power he keeps the Sea quiet.* Ib. xxviii. 10, *He cutteth out Rivers among the Rocks—He bindeth the Floods from overflowing.* Ver.

25, *To make the Weight for the Winds, and he weigheth the Waters by Measure.* Ib. xxxviii. 8, *Or who shut up the Sea with Doors, when it brake forth as if it had issued out of the Womb. When I made the Cloud the Garment thereof, and thick Darkness a Swadling Band for it. And brake up for it my decreed Place, and set Bars and Doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud Waves be stayed.* Ps. xxiv. 2, *He hath founded it upon the Seas, and established it upon the Floods.* Ib. xxxiii. 7, *He gathereth the Waters of the Sea together as an Heap: He layeth up the Depth in Store-houses.* Ibid xcv. 5, *The Sea is his, and he made it.* Ib. cxlvi. 6, *Which made—the Sea, and all that therein is.* Prov. iii. 20, *By his Knowledge the Depths are broken up, and the Clouds drop down the Dew.* Ib. viii. 24, *When there were no Depths I was brought forth, when there were no Fountains abounding with Water.* Ver. 29, *When he gave to the Sea his Decree, that the Waters should not pass his Commandment.* Jer. v. 22, *Fear ye not me, saith* Jehovah; *will ye not tremble at my Presence, which have placed the Sand for the Bound of the Sea by a perpetual Decree, that it cannot pass it? And though the Waves thereof toss themselves, yet can they not prevail; though they roar,*

yet

yet can they not pass over it. By Miracles, *Gen.* vi. 17, *Behold I, even I, do bring a Flood of Waters upon the Earth.* Explain'd in the First Part of *M. P.* So *Amos* v. 8. ix. 6, *That calleth for the Waters of the Sea, and poureth them out upon the Face of the Earth.* Ps. civ. 6, *The Abyss, as a Garment, was its Covering; the Waters stood above the Mountains. At thy Rebuke they fled, at the Voice of thy Thunder they hasted away. They ascended up the Mountains: They went down the Valleys unto the Place which thou hadst founded for them. Thou hast set a Bound that they may not pass over, nor turn again to cover the Earth. He sendeth the Springs into the Valleys which run among the Hills,* &c. *Exod.* vii. 20, *And he lift up the Rod, and smote the Waters that were in the River in the Sight of* Pharoah, *and in the Sight of his Servants, and all the Waters that were in the River were turned to Blood, and the Fish that was in the River died, and the River stunk,* &c. *Ps.* cv. 29, *He turned their Waters into Blood, and slew their Fish.* So *Exod.* xiv. 16, *But lift thou up thy Rod, and stretch out thy Hand over the Sea, and divide it, and the Children of* Israel *shall go on dry Ground though the midst of the Sea,* so to the End of the Chap-

ter. *Ib.* xv. 8, *And with the Blast of thy Nostrils the Waters were gathered together, the Floods stood upright as an Heap, and the* תהמת *the Depths* (the fluid) *was congeal'd in the Heart of the Sea.* Psal. lxvi. 6, *He turned the Sea into dry Land; They went through the Flood on Foot.* Ib. lxviii. 23, *I will bring my People again from the Depth of the Sea.* Ib. lxxiv. 13, *Thou didst divide the Sea by thy Strength.* Ib. lxxviii. 13, *He divided the Sea, and caused them to pass through: He made the Waters to stand as an Heap.* ver. 53, *But the Sea overwhelm'd their Enemies.* Ib. cvi. 9, *He rebuked the Red-Sea also, and it was dried up; so he led them through the Depths as through the Wilderness.* ver. 11. *And the Waters covered their Enemies, there was not one of them left.* ver. 21, *which had done—terrible Things by the Red Sea.* Ib. cxiv. 3, *The Sea saw it, and fled.* Ib. cxxxvi. 13, *To him which divided the Red-Sea into Parts.* Isa. xliii. 16, *Thus saith* Jehovah, *which maketh a Way in the Sea, and a Path in the mighty Waters.* Ib. l. 2, *At my rebuke I dry up the Sea.* Ib. li. 10, *Art thou not it which dried the Sea, the Waters of the great Deep, that hath made the Depths of the Sea a Way for thy ransomed to pass over.* ver. 15, *That divided the Sea, whose Waves roar'd.*

roar'd. Psal. lxxvii. 16, *The Waters saw thee, O* Aleim, *the Waters saw thee: They were afraid, the Depths also were troubled,* &c. *Exod.* xv. 25, *And* Jehovah *shewed him a Tree, which when he had cast into the Waters, the Waters were made sweet.* Ib. xvii. 6, *And thou shalt smite the Rock, and there shall come Water out of it, that the People may drink.* Numb. xx. 11, *And the Water came out abundantly.* Ps. xxviii. 15, *He clave the Rocks in the Wilderness, and gave them Drink as out of the great Depths: He brought Streams also out of the Rock, and caused Waters to run down like Rivers.* Ib. cv. 41, *He opened the Rock, and the Waters gushed out: They ran in the dry Places like a River.* Ps. cxiv. 8. *Which turned the Rock into a Standing Water, the Flint into a Fountain of Waters.* So *Jos.* iii. 14, *And it came to pass, when the People remov'd from their Tents to pass over Jordan—that the Waters which came down from above, stood and rose up upon an Heap—And those, that came down towards the Sea—failed, and were cut off, and the People passed over.* Ps. cxiv. 3, *Jordan was driven back.* 2 *Kings* ii. 14, *And he took the Mantle of Elijah—and smote the Waters and—they parted hither and hither, and E-*

lisha went over. So v. 21, *Thus saith Jehovah, I have healed these Waters; There shall not be from thence any more Death or barren Land.* So Ib. iii. 20,—*Behold there came Water by the Way of Edom, and the Country was fill'd with Water.* So *Jonah* i. 4, *But* Jehovah *sent out a great Wind into the Sea, and there was a mighty Tempest in the Sea, so that the Ship was like to be broken*; See the Remainder of this and the next Chapter. This Power is claim'd in express Words, *Psal.* xxix. 10, Jehovah *sitteth upon the Flood: yea,* Jehovah *sitteth King for ever,* This Power was committed to *Christ*, *Psal.* lxxxix. 25, *And I will set his Hand also in the Sea, and his Right Hand in the Rivers.* So *Matt.* viii. 26. *Mark* iv. 39. *Luke* viii. 24, *And he arose, and rebuked the Wind, and said unto the Sea, Peace, be still; and the Wind ceased, and there was a great Calm—What Manner of Man is this, that even the Wind and the Sea obey him?* So *Matt.* xiv. 32. *Mark* vi. 51, *John* vi. 21, *And when they were come into the Ship the Wind ceased: Then they that were in the Ship came and worshipped him, saying, Of a Truth thou art the Son of God. Luke* v. 4. —*Let down your Net for a Draught — they enclos'd a great Multitude of Fishes,*

Fishes, and their Net brake. So Particular Attributes, *Deut.* xxxiii. 19, *For they shall suck of the Abundance of the Seas, and of Treasures hid in the Sand.* 2 *Sam.* xxii. 16, *And the Chanels of the Sea appeared.* 1 *Chron.* xvi. 32. *Psal.* xcvi. 11, *Let the Sea roar, and the Fullness thereof.* Job. xxxvi. 30, *And covereth the Bottom of the Sea.* Ib. xxxviii. 16, *Hast thou entred into the Springs of the Sea; or hast thou walk'd in the Search of the Depth?* Ps. lxv. 7, *Which stilleth the Noise of the Seas, the Noise of the Waves, and the Tumult of the People.* Psal. lxix. 34, *Let the Heavens and Earth praise him; the Seas, and every Thing that moveth therein.* Ib. lxxvii. 19, *Thy Way is in the Sea, and thy Path in the great Waters, and thy Footsteps are not known.* Ib. lxxxix. 9, *Thou rulest the raging of the Sea; when the Waves thereof arise, thou stillest them.* Ib. xciii. 4, *Jehovah on high is mightier than the Noise of many Waters: Yea, than the mighty Waves of the Sea.* Ib. cvii. 23, *They that go down to the Sea in ships, that do Business in great Waters: These see the Works of* Jehovah, *and his Wonders in the Deep. For he commandeth and raiseth the stormy Wind, which lifteth up the Waves thereof. They mount up to the Heaven: They go*

down again to the Depths, their Soul is melted because of Trouble. They reel to and fro, and stagger like a drunken Man, and are at their Wits End. Then they cry unto Jehovah *in their Trouble, and he bringeth them out of their distresses. He maketh a Storm a Calm, so that the Waves thereof are still. Then are they glad because they be quiet: So he bringeth them unto their desired Haven.* Ib cxxxv. 6, *Whatsoever* Jehovah *pleased, that did he — in the Seas and all deep Places: He causeth the Vapours to ascend from the Ends of the Earth: He maketh Lightnings for the Rain: He bringeth forth the Wind out of his Treasuries.* Ib. civ. 25, *So is the great and wide Sea, wherein are things creeping innumerable, both small and great Beasts. There go the Ships, there is that Leviathan, whom thou hast made to play therein.* Ib. cxxxix. 9,—*And dwell in the uttermost Parts of the Sea, even there shall thy Hand lead me, and thy Right Hand shall hold me.* Isa. xix. 5, *And the Waters shall fail from the Sea and the Rivers shall be wasted and dryed up.* Jer. ix. 3, *And tho' they lie hid from my sight in the Bottom of the Sea, thence will I command the Serpent, and he shall bite them.* It appears by the following Declaration, that the Heathens attributed the

the raising of Rain to these Agents; *Jer.* xiv. 3, *They came to the Pits, and found no Water—for there was no Rain in the Earth.* Ver. 22, *Are there any among the Vanities of the Gentiles that can cause Rain, or can the Names give showers? Art not thou he, O* Jehovah *our* Aleim? *Therefore we will wait upon thee, for thou hast made all these Things.* This Power was controul'd by Miracles; *Gen.* vii, by Rain at the Flood. *Exod.* ix, by the Hail, *&c.* in *Egypt.* So *Psal.* cv. 32, *He gave them Hail for Rain, and flaming Fire in their Land.* 1 Sam. xii. 17, *Is it not Wheat Harvest to Day, I will call unto* Jehovah, *and he shall send Thunder and Rain—And* Jehovah *sent Thunder and Rain that Day.* 1 Kings xvii. 1, *There shall be no Dew nor Rain these Years.* Ib. xviii. 1, *Go shew thy self unto Ahab, and I will send Rain.* Ver. 45, *And there was a great Rain.* So by Promises, hearing Prayers, *&c. Levit.* xxvi. 4, *I will give you Rain in due Season.* Deut. xi. 11, *A Land of Hills and Valleys, and drinketh Water of the Rain of Heaven.* ver. 14. *I will give you the Rain —in his due Season, the first Rain, and the latter Rain.* Deut. xxviii. 12, Jehovah *shall open unto thee his good Treasure, the Heaven to give thee Rain unto thy*

Land

Land in his Season. Ib. xxxiii. 28, *Also his Heavens shall drop down Dew.* If they followed these Powers. Ib. xi. 17, *He shall shut up the Heavens, that there shall be no Rain. Deut.* xxviii. 23, *And thy Heaven that is over thy Head shall be Brass, and the Earth that is under thee shall be Iron.* Jehovah *shall make the Rain of thy Land Powder and Dust; from Heaven shall it come down upon thee, until thou be destroyed.* 1 Kings viii. 35. 2 *Chron.* vi. 26, *When the Heaven is shut up, and there is no Rain——then hear——and give Rain.* 2 *Chron.* vii. 13, *If I shut up Heaven, that there be no Rain——— If my People shall humble themselves,——and pray——— then I will hear.* So in particular Claims, Attributes, *&c. Job* v. 10, *Who giveth Rain upon the Earth, and sendeth Water upon the Fields.* Ib. xxviii. 26, *When he made a Decree for the Rain, and a Way for the Lightning of the Thunder.* Ib. xxxvi. 27, *For he maketh small the Drops of Water, they pour down Rain according to the Vapour thereof, which the Clouds do drop and distil upon Man abundantly.* Ib. xxxvii. 6, *For he saith to the Snow, be thou on the Earth; likewise to the small Rain, and to the great Rain of his Strength.* ver. 10. *By the Breath of God Frost is given, and the Water is enlarged*

larged into a Concrete or Cake. Ib. xxxviii. 22. *Hast thou enter'd into the Treasures of Snow? or hast thou seen the Treasures of the Hail?* Ver. 25, *Who hath divided a Watercourse for the Overflowing of Waters, or a Way for the Lightning of Thunder, to cause it to rain on the Earth? — Hath the Rain a Father, or who hath begotten the Drops of the Dew?* &c. Ver. 34, *Canst thou lift up thy Voice to the Clouds, so that Abundance of Waters may cover thee?* Ver. 37, *Who can Number the Clouds in Wisdom, or who can stay the Bottles of Heaven?* *Psal* lxv. 9, *Thou visitest the Earth and watereſt it; thou greatly enrichest it with the River of God, which is full of Water.* Ib. cxlvii. 8, *Who covereth the Heavens with Clouds, who prepareth Rain for the Earth.* ver. 16, *He giveth Snow like Wool, he scattereth the hoar Frost like Ashes.* Ib. cxlviii. 8, *Fire and Hail, Snow and Vapour — fulfilling his Word.* Isai. ver. 6, *I will also command the Clouds that they rain no Rain upon it.* Ib. xxx. 23, *Then shall he give the Rain of thy Seed.* Jer. v. 24, *Neither say they in their Heart, Let us now fear* Jehovah *our* Aleim *that giveth Rain, both the former and the latter, in his Season.* Ibid. x. 13. li. 16, *When he uttereth his Voice there is a Mul-*

Multitude of Waters in the Heavens; and he causeth the Vapours to ascend from the Ends of the Earth. He maketh Lightnings with (for) *Rain, and bringeth forth the Wind out of his Treasuries.* Joel ii. 23, *For he hath given for you the former Rain moderately, and he will cause to come down for you the Rain, the former Rain and the latter Rain, in the first Month.* So in this Expostulation, *Amos* iv. 4, *Come to* Bethel, *and transgress at* Gilgal, *multiply Transgressions,* &c. Ver. 7, *And also I have withholden the Rain from you, when there were yet three Months to the Harvest. And I caused it to rain upon one City, and caused it not to rain upon another City. One Piece was rain'd upon, and the Piece whereupon it rain'd not, wither'd. So two or three Cities wander'd unto one City to drink Water, but they were not satisfied, yet have ye not return'd unto me, saith Jehovah.* Part of the second *Commandment* was, that they should make no Representation of these Agents or their Powers which act in the Water under the Earth.

As Blood is to each Microcosm, so Water is to this Orb, and to the Vegetables in it. Nay it is a constituent Part of

of the Blood in each of the Microcosms, and has considerable separate Uses in each of those Microcosms. The Uses which have been made of it emblematically, are too many and too considerable to be explain'd in a short Compass. That single Precedent mention'd in the *Old Testament*, when the People made a solemn Repentance, 1 *Sam.* vii. 6, of drawing Water, and pouring it out in the Presence of *Jehovah*, was that they acknowledged that they deserv'd to have their Blood pour'd out, which every one must do before he repent. This was the Act of the People, and what they could lawfully do after that *Samuel* exhibited the Blood which was to be pour'd out for them, and it was accepted.

TO shew how these Agents act under each of the Attributes, upon the Orbs, upon the several Parts of Matter, of Vegetables, of Animals, *&c.* would extend this Piece beyond the Bounds of the Patience of Readers, and may be done apart, or each refer'd to, as Occasion shall offer, and may be better shew'd by the Actions to Sense than by Words.

Since Religion and Philosophy are so near a-kin; and since 'tis plain the Heathens,

thens, much more, the Divine Writers understood all the Powers which have been lately attributed to Projection, Attraction, Gravity, and the Uses of the Loadstone, *&c.* and since all Disputes of that Kind have been settled near four thousand Years ago: And since you see there has been no uninterrupted Succession of Philosophers; and since the Nest of the present ones is but from a modern Grant, and so a Creature of the Crown: And since 'tis pretty plain, that Plan was projected, and that Grant *obtain'd* by those who were no Friends to the Church of *England*, whose Design is to disparage the Scriptures, to regain the Supremacy, and is carry'd on by those who know not what they are doing: And since they follow the Doctrines of Men, and not those of the Scripture: Since we could not produce an immediate Reformation, I have done as my Neighbour *Wycliff* of glorious Memory did by the *Romish* Church here, expos'd their Errors, want of Learning, Ignorance, *&c.* by shewing the Truth. Tho' the first Part of his Case, that he referr'd to Scripture, and that Possession and Prepossession was against what he advanc'd, be mine; I am not under the Difficulties the Reformers in the Church were.

We

We want no Ordination from the Chiefs in Being; though if we did, enow of their Body have recanted, and would, if it were neceſſary, ordain others. And I hope, the latter Part of his Caſe will not be mine. Sure their Charter will not exclude the Benefit granted to new Inventors. Since our Laws have tolerated Diſſenters in Religion, they will not reſtrain us from ſetting up ſomebody in an Academy, with neceſſary *Apparatus* to ſhew the Scripture Philoſophy; ſince we are willing to be determined in every Article, not only by Scripture, but by the Evidence the Pretenders have appeal'd to, but never produc'd, Demonſtration to Senſe. And perhaps it may be as much for the Honour and Intereſt of the Kings of *Great-Britain*, &c. to be Governors of a Society, which will confirm their other Titles, as of one which contradicts them.

F I N I S.